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BY ARTHUR SIDGWICK, M.A.

ASSISTANT-MASTER AT RUGBY, LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE,
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PREFACE.

THE great obstacle to the beginner in reading Homer is not the meaning, but the accidence : the forms of the words are so different from those which he has learnt (with great difficulty) in the Grammar, that he is likely at first starting to be in despair. To look out all the unknown forms in the dictionary is endless ; and very often the points he is in search of he cannot find there. In the short Grammars they are not to be found, and in the larger ones they have to be hunted for up and down in small-print notes.

This difficulty I have endeavoured to meet, by giving in the notes a clear and short statement of the Epic forms as they arise ; and these notes are distinguished from the others by being enclosed in square brackets [...]. I have also given a brief *résumé* [Notes on the Language], where all the main forms are brought together. Of this the teacher will make what use he thinks best ; either by setting it to be learnt by degrees, or, better per-

haps, by constantly referring to it till it becomes familiar to the learner.

As a great deal of the dictionary-work in Homer is waste of time, I have given in the notes sufficient information about a great many words, so that the weary labour of turning over the pages of Liddell and Scott may be reduced to reasonable dimensions. At the same time, I have not thought it good to supply the place of a dictionary altogether, believing that it would on the whole be a loss to do so.

The syntax of Homer differs in many ways from the more developed and precise Attic in which most of the Greek classics are written ; but a great deal of Greek may be learned from the former, and not a little from a comparison of the two. I have endeavoured in the Notes on Language to put clearly the main points ; and in the notes at the end to leave nothing important unnoticed.

The Indices I have made unusually full, believing that it helps the learner much in using any school-book properly to be able to find at once anything that he wants in it.

The right way to read Homer is to read him rapidly, a long piece at a time : if he is not enjoyed, he is nothing. But far the best way to learn to do this is to read a little very thoroughly. The two

processes may be indeed alternated ; and I strongly recommend an interchange of longer lessons (done rapidly, and with the minimum of parsing and comment) with shorter lessons, in which every point is carefully examined. But in any case the latter process cannot be dispensed with.

In preparing this little edition I have availed myself of the following aids, to which my best acknowledgments are due :—

. *La Roche's Critical Edition of the Iliad* : Leipzig, 1876. On this is based mainly the text which I have adopted.

La Roche's Smaller Edition for Schools : Berlin, 1870. Besides an excellent commentary, this contains an invaluable introduction on the metre and language, with exhaustive references, which has been incalculably useful to me all through the work.

Ameis' School Edition : Leipzig, 1872. A first-rate commentary, perhaps the best there is on Homer.

Faesi's Iliad : Berlin, 1871.

Merry's Odyssey, i.-xii. (Clarendon Press), 1874.

One of the best English school-books. I need scarcely say, if Mr. Merry had edited the *Iliad* I should not have attempted it.

On one or two points I have also consulted with

profit the larger edition of the *Odyssey*, i.-xii. (Merry and Riddell), 1876.

Besides these must be mentioned, *Curtius' Greek Etymology* (Grundzüge Gr. Et., Leipzig, 1869) ; *Autenrieth's Homeric Dictionary* (edited by Dr. Keep, New York, 1877), a most attractive and business-like book ; and of course *Grote's History of Greece*.

For the Geography (in the Second Book) I have studied carefully Grote's maps and those of Kiepert.

In the Preface and notes I have mostly abandoned the meaningless custom of spelling the Greek names according to their Latin corruptions. There are, however, some names so thoroughly naturalised in their Latin spelling that I have thought it best to leave them unchanged in their familiar shape. This course is plainly open to objections ; but it seems to me that the other courses are still more so.

RUGBY, *August* 1877.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals.

These minstrels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued however to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his Pro-

legomena to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems however to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book II., promises Thetis to honour Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon while professing to obey the dream does something quite different. Moreover, the result of the battle is favourable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while the larger *Iliad* begins in the Second Book ; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic, now lost, but composed probably about the same

time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinus of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene,

agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

The leader of the host is Agamemnon, king of Mycenae, and brother of Menelaos. The great warrior Achilles has been offended by Agamemnon taking away from him Briseis, a fair captive who has been assigned to him as part of the spoil. He withdraws himself and his forces from the war, he appeals to his goddess-mother Thetis, who pleads to Zeus for him, and raises dissension among the gods till Hephaistos appeases the strife.

uv The Second Book opens with a dream which Zeus sends to Agamemnon, bidding him lead out his forces to attack and take Troy, which is destined to fall. The king summons the host, but to try their temper advises them to return home; they all agree, and rush to their ships, but are detained by the skill of Odysseus; and the assembly being recalled, Nestor advises a muster of the troops. The rest of the book is taken up with a catalogue of all the troops of the Greeks and Trojans.

Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the

beginning of the first battle ; Book v. the heroism of the Greek warrior Diomedes ; Book vi. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book vii. the single combat of Hector and Aias. In Book viii. the second battle begins, where the Greeks are defeated ; so that in Book ix. they send an embassy to beg the return of Achilles, which is refused. In Book x. Diomedes and Odysseus reconnoitre the Trojans by night. In Book xi. the third battle begins, and the exploits of Agamemnon and Hector are described. Book xii. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book xiii. ; and in Book xiv. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book xv. there is another battle, in which Aias performs great deeds ; and in Book xvi. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book xvii. ; and Book xviii. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book xix. Achilles is reconciled to Agamemnon, and in Books xx. and xxi. he fights with great havoc, till in Book xxii. he slays Hector. Book xxiii. describes the funeral honours of Patroclos ; and

the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through ; and the whole narrative of the poem occupies fifty-seven days.

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympos, where Hephaistos has made them a dwelling, or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or if they like be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in many respects also they are very like men. There is a very vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympos to go and stay feasting with the blameless

Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire ; identified with fire, ii. 426. The great artificer, making the shield of Achilles, and the houses of the gods, i. 608 ; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE LANGUAGE OF HOMER.

THE DIALECT.

THE dialect of Homer, called 'Epic' in the notes, is the *older Ionic* (as distinguished from the *new Ionic* of Herodotus). It contains, no doubt, and is mainly based on, the Greek which was spoken about the ninth century B.C. by the Greeks of Ionic race. The great variety of forms, however, suggests that the writer did not confine himself to one spoken dialect, but, for purposes of metre, did not reject other forms that came in conveniently. At the same time, there no doubt would be a considerable variety to choose from, in days when there was no writing, even in one dialect.

As this edition is intended for those not far advanced in Greek, I will take it for granted that they are acquainted only with the Attic dialect as set forth in the Greek accidence, and will point out, with special reference to these two books, the main differences between the language of Homer and that of the Athenians of the great literary epoch.

It will be easiest for the learner both to grasp these differences as a whole, and to find what he wants when using these notes for reference, if we follow the lines of the ordinary grammars, taking the parts of speech in their usual order. Only to save trouble we will take the fem. adjectives in *-a* or *-η* with the A-declension, the masc. and neuter in *-os* and *-ov* with the O-declension, to which they properly belong.

FORMS.

1. THE ARTICLE.

There will be much to say about the Epic *use* of the article ; but this had best be said in its place, when we come to speak of Homeric syntax. See p. 33.

Much of the article (all, indeed, except the forms *ὁ, ἡ, τό, οἱ, and αἱ*) naturally follows the A- and O-declensions, and is therefore included in what is said of them ; it would be, for example, waste of time to repeat four times—for article, pronoun, noun, and adjective—that *-οισι* is found for *-οις* in dat. plur. of O-declension.

All that need be said about the article, therefore, in this place, is that the forms *τοί* and *ταί* are found for the masc. and fem. of the nom. plur. : as *τοί*, ii. 346.

2. THE FIRST, OR A-DECLENSION.

This includes the fem. forms of adj. in *-ος*, pron., and the article.

- a.* In all cases of the sing., fem. forms have *η* for long *α* : as *ἡερίη*, i. 497 ; *πάτρης*, i. 30 ; *κλισίη*, i. 329 ; *ἀναιδείην*, i. 149.
- b.* *Nom. Sing.*—Masc. forms have *α* short for *-ης* : as *νεφεληγερέτα*, i. 511 ; *Θύεστα*, ii. 107, etc.
- c.* *Gen. Sing. masc.* for *-ου* has *-αο, -εω* : as *Ἀτρεΐδαι*, ii. 9 ; *Πηληϊάδεω*, i. 1 : also *-ω*, if a vowel precedes, as *βορέω*.
- d.* *Gen. Plur.* for *-ων* has *-άων* or *-έων* : as *αἰχμητάων*, i. 152 ; *βουλέων*, i. 273 ; *πολλάων*, ii. 117 ; *πολλέων*, ii. 131.
- e.* *Dat. Plur. fem.* for *-αις* has *-ης* or *-ησι, ησιν* : as *κορυφῆς*, ii. 456 ; *κοίλῃσιν*, i. 26 ; *σῆσι*, i. 297.

3. THE SECOND, OR O-DECLENSION,

Includes masc. and neut. forms of adj. and participles in *-ος*, pron. in *-ος*, and article ; see 1.

- a. Gen. Sing.*— *-οιο* for *-ου* : as *Τενέδοιο*, i. 38 ; *ἀργυρέοιο*, i. 14 ; *τοῖο*, i. 493. (The *-ου* form also common ; as *ἐκηβόλου*, i. 14 ; *τοῦ*, i. 43, etc.)

The original form was *-osjo*, then *-οιο*, *-οο*, *-ου*. The *-οο* form perhaps remains in *δο*, from *δς*, ii. 325 ; see notes.

- b. Dat. Plur.*— *-οισι* for *-οις* : as *σοῖσι*, i. 42 ; *οἰωνοῖσι*, i. 5, etc.
- c. Dual.*— *-οῖν* for *οιν* : as *μαρναμένουν*, i. 257.
- d. Contracted* words are usually left open : as *νόφ*, i. 132.
- e.* Special form is the gen. *Πετεῶο* from *Πετέως*, ii. 552.

4. THE THIRD DECLENSION.

- a.* In the *ι*-stems the *ι* is retained : as *πόλιος* (dissyl.), ii. 811 ; *ὑβριος*, i. 214 ; *πολίων*, ii. 117. (So *πόλιας*. Also are found *πόληος*, *πόληες*, etc.)
- b.* In the dat. we find *κόνι*, *μήτι*.
- c.* In the acc. often two forms, *ἔριν*, *ἔριδα*, etc.
- d.* In the dat. plur. the termination is often added to the stem and connected by *ε*, and the *σ* in all forms is constantly doubled (adjectives too) : as *πάντεσσι*, i. 288 ; *ἐπέεσσι*, i. 304 ; *κηρύκεσσι*, ii. 50 ; *ἀεικέσσι*, ii. 264. So participles *μιμνόντεσσι* (*μίμνουσι*), ii. 296.
- In this case there are great varieties, *χείρεσσι*, *χείρεσι*, *χερσί*, *πόδεσσι*, *ποσσί*, *ποσί*, etc. ; but the case is never doubtful.
- e.* Nouns in *-ος* and adjectives and names in *-ης* are usually left uncontracted : as *μένεος*, i. 103 ; *οὔρεα* (*δρη*) i. 157, *ἀληθεία*, etc. But *γέρα*, ii. 237.
- f.* Nouns in *-εύς* take *η* before vowels : as *Ἀχιλῆος*, i. 1 ; *βασιλῆϊ*, i. 9 ; *Ἀχιλῆα*, ii. 3 ; *βασιλήων*, i. 176 ; *οὐρήας*, i. 50.
- g.* Exceptional forms are : *Ἄρην* from *Ἄρης*, ii. 110 ; *Ἄϊδι* from *Αἴδης*, i. 3 ; *γούνων*, from *γόνυ*, i. 407 ; *δίπτυχα*, acc. from another form *δίπτυχος*, i. 461 ; *δοῦρα* (*δόρυ*), ii. 135.

Also the following irregular forms may be noticed :—

	<i>υῖός.</i>	
	<i>V. υῖέ,</i> ii. 23.	
	<i>G.</i>	<i>υῖος,</i> ii. 230.
	<i>D.</i>	<i>υῖϊ,</i> ii. 20.
<i>Dual.</i>		<i>υῖε,</i> ii. 863.
<i>Plur. N.</i>	<i>υῖέες,</i> ii. 568 ; <i>υῖες,</i> i. 162.	
<i>A.</i>	<i>υῖέας,</i> ii. 693 ; <i>υῖας,</i> ii. 193.	

So *ναῦς* has both *ε* and *η* : *νηός,* ii. 358 ; *νηϊ,* ii. 293 ; *νέες,* ii. 509 ; *νηῶν,* ii. 493, and *νεῶν,* ii. 587 ; *νηυσί,* i. 179 ; and *νηεσσί,* i. 71 ; *νέας,* i. 487 ; and *νηῆας,* i. 428.

Again from *ἀνὴρ* we find the more regular form *ἀνέρες,* etc., i. 262.

5. THE ADJECTIVES.

These have been to a great extent dealt with above : we may, however, notice a few peculiarities.

- a.* Fem. of *-ύς, -έα* for *-εῖα* : as *ὠκέα,* ii. 790.
- b.* Acc. masc. of *-εής, -έα* (contracted) : as *δυσκλέα,* ii. 115.
- c.* *πολύς* has both stems [*πολυ-* (*πολεF-*) and *πολλό-*] more fully than in Attic : thus *πολλόν,* i. 90 ; *πολέες,* ii. 610 ; *πολέας,* i. 559. The fem. is, as in Attic, from stem *πολλο-*.
- d.* *-εα* for *-υν* sometimes : as *εὐρέα.*
- e.* Homer has several varieties of compar. and superl. : see notes.

Thus, in these books : *γλυκίων,* ii. 453 ; *ρίγιον,* i. 325 ; *ἐλέγχιστος,* ii. 225 ; *πλέας* (for *πλέονας*), ii. 129 ; *χερείων,* i. 114 ; *χερειότερος,* ii. 248 ; *ὀπλότερος,* ii. 707 ; *νεΐατος* (*νεότατος*), ii. 824.

- f.* Adj. have sometimes two instead of three terminations
Thus, *ἰφθίμους ψυχάς,* i. 3.

6. THE PRONOUNS.

a. The varying forms of the Personal Pronouns will be best exhibited by a table, giving those which differ from the Attic :—

	<i>I.</i>	<i>Thou.</i>	<i>He.</i>
<i>N.S.</i>	ἐγών, ii. 73.	τύνη.	
<i>G.</i>	ἐμέο, ἐμεῦ, i. 88.	σέο, σεῦ.	ἐο, ii. 239 ; εἶο.
	ἐμείο, i. 174 ;	σεῖο, σέθεν,	ἐθεν, i. 114 ; εὔ.
	ἐμέθεν, i. 525.	i. 180.	
	μεν, i. 37 (<i>enclit.</i>)	τεοῖο.	
<i>D.</i>		τοι, i. 39.	ἐοῖ.
<i>A.</i>			ἐέ, μιν, i. 201.
<i>Dual. N.A.</i>		σφῶϊ, i. 336.	σφῶέ, i. 8.
<i>G.D.</i>		σφῶϊν, i. 257.	σφῶϊν, i. 338.
<i>Plur. N.</i>	ἄμμες.	ὑμμες, i. 274.	
<i>G.</i>	ἡμέων, ἡμείων.	ὑμέων, ὑμείων.	σφέων, σφείων.
			σφῶν.
<i>D.</i>	ἄμμι, i. 384.	ὑμμι.	σφιν, i. 73.
<i>A.</i>	ἡμέας, ἄμμε.	ὑμέας, ὑμμε.	σφέας, ii. 96 ;
			σφεῖας, σφᾶς,
			σφε.

b. Possessives—

Homer also uses τεός, 'thine,' i. 138 ; ἀμός, 'ours,' ὑμός, 'yours,' σφός, 'theirs,' also ἐός.

c. τις makes in gen. τέο, ii. 225 ; τευ, ii. 388 : dat. τέφ : gen. and dat. plur. τέων and τέοισι.

We find ὅστις and ὅτις, n. ὅττι, i. 294 ; g. ὅττεο, ὄτεο ; d. ὀτέφ ; a. ὅτινα : plur. g. ὀτέων ; d. ὀτέοισι ; a. ὀτινας ; neut. ἄσσα, i. 554.

d. For article, demonstrative and relative, see Syntax notes, page 33.

e. ὅσος and τόσος (and the words formed from them) are written with double σ : as ὅσσον, i. 186 ; τόσσα, ii. 25 ; τοσσαῦτα, ii. 328.

7. NUMERALS : ADDITIONAL FORMS.

'one,' fem. ἓα, ἱῆς, ἱῆ.	'first,' πρότιτος, i. 105.
'two,' δύο, δειῶ, δειοί.	'second,' δεύτετος.
	'third,' τρίτατος, i. 252.
'four,' πίσυρες.	'fourth,' τέτατος.
	'seventh,' ἑβδόματος.
'twenty,' εἰκόσι, i. 309.	'eighth,' ὀγδόατος.
	'ninth,' ἑνατος, ii. 295.
	ἑνατος, ii. 313.

8. VERB.

General Observations.

- a. The *Augment* is optional, being omitted or retained according as the metre requires it : as ἔθηκε, i. 3 ; τεῦχε, i. 4. Words with digamma at the beginning had the augment syllabic, of course ; and often kept it, as ἔάγη : see p. 49, on the Digamma, and i. 286.

The lengthening effect of the liquid on vowels (see i. 233) has caused the Augment to stand as a long syllable, when required, in such words as ἔλαβε, ἔμαθε : whence they are spelt with the liquid doubled, ἔλλαβε, ἔμμαθε.

- b. Among the *Personal Endings* we may notice in Homer
- αται, -ατο for -νται, -ντο : as εἰρύαται, i. 238 ; ἐφθίατο, i. 251 ; κεχαροίατο, i. 256 ; σχοίατο, ii. 98 ; μνησαίατο, ii. 492 ; εἶατ' (ἦνται), ii. 137, etc.
 - εν for -ησαν : as ἦγερθεν, i. 57 ; τράφεν, i. 251 ; ᾤκηθεν, ii. 668.
 - εν for -εσαν : as ξύνιεν, i. 273.
 - αν for -ησαν (from stems in -α-) : ἔβαν, i. 391 ; ἔσταν, ii. 286.
 - 2d sing. Med. uncontracted : as κέλειαι, i. 74 ; δυνήσεται, i. 241 ; νέηαι, i. 32 ; ἔπλεο, i. 418 ; σύνθεο, i. 76 ; γνώσεται, ii. 367, though it may remain contracted, as μετατρέπη, i. 160, γνώση, ii. 365.
 - σθα for -ς in 2d pers. : ἔφησθα, i. 397.

c. The σ of the Weak Aorist (I aor.) and fut. is constantly doubled in all moods : as καλέσσατο, i. 54 ; ὄμοσσον, i. 76 ; τελέσση, i. 83 ; ἱλασσάμενοι, i. 100 ; ἀπόλεσαν, i. 268 ; νεμέσσηθεν, ii. 223 ; ἐσσόμενος, ii. 119.

d. A constant tendency to *Assimilation* of vowels ; the most important cases are the following, chiefly occurring in verbs in -αω :—

For -αι : ἀσχαλάα, ii. 293 ; περάαν, ii. 613.

„ -αε : ἀγοράασθε, ii. 337 ; φάανθεν, i. 200.

„ -αο : λαμπετόωντι, i. 104 ; ἐστιχόωντο, ii. 92 ;
βοόωντες, ii. 97.

„ -αω : ὀρόω.

So when two long vowels or diphthongs are made out of one :—

For -η : κρήηνον, i. 41 ; ἀνήη, ii. 34.

„ -αι : ἐκραίαινε, ii. 419.

„ -ω : δώωσι, i. 137 ; γνώωσι, i. 302.

Also consonants, as κάππεσον, i. 593 (κατεπεσ-), κακ-
κείοντες (κατακ-), i. 606 ; and καὶ δέ (κατὰ δέ), ii. 160.

e. *Reduplication* is common in Strong Aorists : as

πιθ- πεπίθοιμεν, i. 100.

τυκ- τετύκοντο, i. 467.

τλα- τέτλαθι, i. 586.

καμ- κεκάμω, i. 168.

ταγ- τεταγών, i. 591.

λαθ- ἐκλέλαθον, ii. 600,

and irregularly.

ἐνιπ- ἠνίπαπε, ii. 245.

So also really, εἶπον,
i. 286 ; ii. 294.

f. *Syncopated* Strong Aorists are common : i.e. Aorists formed by adding the termination straight to the stem, without any connecting vowel : as

ἄλτο, i. 532 ; δέκτο, ii. 420 ; δέχθαι, i. 23 ; δέγμενος,
ii. 137 ; ὦρτο, i. 599 ; ἐπέπιθμεν, ii. 341.

Also when the syncope (elision of vowel) occurs in the stem itself : as

ἔπλετο (πελ-), ii. 480 : ἀγρόμενος (ἀγερ-), ii. 481 ;
ἔγρετο (ἐγερ-), ii. 41.

g. Contracted Verbs

in *-έω* are mostly left open, though the contractions are used when required: as *κοτέοντος*, i. 180; *ἀφαιρείται*, i. 181; *στυγέη*, i. 186; *χραιοσμεῖν*, i. 242; *κρατέειν*, i. 288.

in *-άω* are either contracted mostly, as *ῥᾶτο*, i. 35, *όρᾶτο*, i. 198, or open, and vowels assimilated. See (*d*).

in *-όω* are also generally contracted, though not always.

Other verbs where contracted in Attic are found open in Homer, as *ἐρέω*, i. 76; *μῖγέωσι* (aor. pass. subj.), ii. 475.

*The Moods.**h. The Imperative.*

The old termination *-θι* (which in Attic is confined to Verbs in *-μ* and Passives) is in Homer found in many Verbs: as *κλῦθι*, i. 37; *τέτλαθι*, i. 586.

i. The Subjunctive: observe the following peculiarities:—

The suffix *-μ* (the older form) is found in the first person of some Subjunctives: as *ἐθέλωμι*, i. 549.

The Verbs in *-μ* make *subjunctive* in extended forms with *ει-* or assimilated *η-* or *ω-*: as *κιχείω*, i. 26; *ἐρείομεν* (for *ἔρωμεν*), i. 62; *δώωσι*, i. 137; *γνώωσι*, i. 302; *ἀνήη*, ii. 34.

The long *η-* or *ω-* of the subjunctive is often found short. This is very puzzling to the beginner, as the subjunctive thus loses its distinguishing mark; and I will therefore give all the examples that I can find in these books:—

1 Pers. *ἐρείομεν*, i. 62.

ἐρύσσομεν, i. 141.

εἶδομεν, i. 363.

ἱλασόμεσθα, i. 444.

θωρήξομεν, ii. 72.

προσαμύνομεν, ii. 238.

1 Pers. *ἐγείρομεν*, ii. 440, and *ἴομεν*.

κιχήσομαι, ii. 258, *μυθήσομαι*, ii. 488.

2 Pers. *μίσγεαι*, ii. 232.

3 Pers. *βούλεται*, i. 67.

χώσεται, i. 80.

To the third pers. sing. of the subjunctive is added sometimes the older suffix *-σι*. (as *-μι* to 1st pers.) : as *δῶσι* (3 sing.), i. 129 ; *δώησι*, i. 324 ; *ἐθέλησι*, i. 408 ; *νείκῃσι*, i. 579.

k. The Infinitive.

For inf. in *-ειν* we find in Homer *-εμεν* and *-έμεναι* : as *δικάζεμεν*, i. 542 ; *ἐριζέμεναι*, i. 277 ; *ἀλεξέμεναι*, i. 590 ; *ἐλθέμεναι*, i. 151.

For contracted inf. in *-εῖν* is found *-ῆναι* : as *φορῆναι*, ii. 107.

For inf. in *-ναι* or *-έναι* is found *-μεν* and *-μεναι* : as *ἔμμεναι* (*εῖναι*), i. 117 ; *γνώμεναι*, ii. 349 ; *ἴμεν*, i. 170 ; *μεθέμεν*, i. 283 ; *ὁμοιωθήμεναι*, i. 187.

l. Participles.

Sometimes are found perfects with *ω-* for *ο-* : as *τετριγῶτας*, ii. 314.

Strong perfect participles are frequent : as *πεφυνῖα*, i. 513.

Anomalous forms occur : as *κεκληγῶς*, ii. 222 ; *ἀμφιαχυῖα*, ii. 316.

m. It will be a help to the learner to set down some of the commoner Homeric forms of the irregular verbs which occur in these books.

εἶμι, 'to be.'

2 pres. ind.	<i>ἔσσί</i> , i. 176 ;	3 plur.	<i>ἔασι</i> , ii. 125.
imp.	<i>ἔην</i> , ii. 217 ;	3 plur.	<i>ἔσαν</i> , i. 267.
	<i>ἦεν</i> , i. 593 ;	pres. part.	<i>έών</i> , i. 70.
fut.	<i>ἔσεται</i> , i. 211 ;	fut. past.	<i>έσσόμενος</i> , ii. 119.
	<i>έσσεῖται</i> , ii. 393 ;	inf.	<i>ἔμμεναι</i> , i. 117.
	<i>ἔσσεται</i> , i. 573.	subj.	<i>ἔω</i> , i. 119.

εἶμι, 'go.'

impf. *ἦτε*, i. 307 ; 3 pl. *ἴσαν*, i. 494 (also, *ἦιον*, *ἦισαν*).
 subj. *ἴομεν*, ii. 440.
 inf. *ἴμεν*, i. 170.

ἵημι, 'send.'

pres. 3 sing. *ἵει*, ii. 752 ; part. *ἔηκα*, i. 8.
 impf. 3 sing. *ἵει*, i. 25.

βαίνω, 'go.'

3 sing. weak aor. act. *βῆσε* (transitive), i. 310 ; mid. *ἐβήσετο*, i. 428.

3 plur. strong perf. *βεβάασι*, ii. 134 ; plup. *βέβασαν*, ii. 720.

3 plur. strong aor. *ἔβαν*, i. 391.

ἵστημι, 'set.'

3 plur. strong aor. *ἕσταν*, ii. 286.

perf. (strong) part. *ἐσταότες*, ii. 170, 320.

οἶδα, 'know.'

1 plur. *ἴδμεν*, ii. 252 ; part. dat. f. *ιδυίῃ*, i. 365.

3 sing. plup. *ἦδεε*, ii. 832.

ἔρχομαι (*έλθ-*), 'come.'

strong aor. *ἦλυθον*, i. 152 ; perf. *εἰλήλουθας*, i. 202.

ἤμί (old verb), 'say.'

impf. *ἦ*, i. 219, etc.

οἶω, 'think,' i. 558 ; *οἶομαι*, i. 561.

And a few isolated forms : *ἴξε* (*ικ-*), ii. 667 ; *ὄφελλε* (*ὀφειλ-*), i. 353 ; *πτάμενος* (*πετ-*), ii. 71 ; *ᾔχωκα*, ii. 218 ; *μέμασαν* (*μα-*), ii. 862 ; *τετρήχει*, ii. 95 ; *ἔτμαγεν* (*τεμ-*), i. 531 ; *αἶδομαι*, i. 331.

9. PREPOSITIONS.

The following variations appear in Homer :—

ἐν : *εἰν*, *ἐνί*, *εἰνί*.

πρόσθε is also used as a preposition, ii. 359.

ἔνεκα, i. 152. *εἵνεκα*, i. 174.

πρός : *προτί*, *ποτί*, i. 245.

ὑπό : *ὑπαί*.

παρά : *παραί*, ii. 700.

ὑπέρ : *ὑπείρ*, ii. 426.

πέραν : *πέρην*, ii. 536 (orig. acc. = 'to the farside of').

10. CHANGES OF SOUND IN HOMERIC DIALECT.

-ει- for -ε- frequent : *πνείοντος* (*πνε-*), ii. 536 ; *νεί-ατος*, ii. 824 ; *τελεί-ω*, i. 5 ; *νικεί-ησι*, i. 579 ; *νικεί-εσκε*, ii. 221 ; *εἶ-ρομαι*, i. 550 ; *εἰάω*, ii. 132 ; *εἵνεκα*, i. 174.

η- for α- frequent : (1.) pure η was always μ in Attic, and so we find ἀρήτηρ, i. 11 ; πάτρη, etc. (3.) α. ; ἰητῆρε, ii. 732 ; πρῆξαι, i. 562 ; πείρησαι, i. 302 ; ii. 73, etc.

(2.) A heightened α : as ἔμπης, i. 562 ; ἡμαθοεῖς, ii. 77 ; ἡνεμόεις, ii. 606 ; ἡγαθέη, ii. 722.

ε- added (1.) at beginning : εἰκόσι, i. 309 ; εἰσάμενος, ii. 22 ; ἔργει, ii. 845 ; ἔϊσας, i. 306, etc.

(2.) Before termination : ἀδελφεός, ii. 409 ; μαχεομαι, i. 272 ; ἐρέομαι, i. 232 ; κενεός, ii. 298.

ῆϊον for εῖον : as ii. 506, Ποσιδῆϊον.

ου- for ο- ; as Οὔλυμπος, i. 44 ; νοῦσος, i. 10, etc.

All the other changes of any importance are remarked upon in the notes.

SYNTAX.

11. THE ARTICLE, DEMONSTRATIVE, AND RELATIVE.

In order to understand the Homeric use of the above parts of speech, it is necessary to go a little into the question of the order in which they naturally arise. The subject, however, is interesting, and not really difficult even for the youngest learner to understand.

In the earliest stage of language the demonstrative alone exists ; it does the work of the other two as well as its own ; and of the third personal pronoun also. In the primitive language, they say not 'the man,' but 'that man ;' *he* is 'that one :' the article does not exist apart from the demonstrative.

Again, they do not say, 'I killed that man, *who* struck me,' but 'I killed that one, that one struck me.' In other words, the two clauses are both of them *independent* statements ; not one independent clause, and one relative or dependent. As time goes on, however, the connection of two such clauses becomes closer ; the dependence of the second on the first gradually comes to be felt ; and the demonstrative slowly acquires a secondary use and meaning, viz., that of a relative proper. In the same way, the

emphasis of the demonstrative before nouns gets worn away ; the strong 'that' becomes the slighter and weaker 'the ;' and the demonstrative acquires another secondary meaning, viz., that of an article.

It is thus common to find in language Articles or Relatives either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it in fact ; while 'that' is still used relative. Thus we say, '*that* man *that* I met in the town is here ;' or to recur to our first example, 'I killed that man, that struck me.' So in German, 'der' is still used for all three. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'

In the Homeric use of δ , η , $\tau\acute{o}$, we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (which are not really distinct) ; and at the same time, the other uses of the simple article 'the,' and the relative 'that' or 'which' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked ; the relative $\delta\varsigma$ (also originally demonstrative, and existing in Homer as a relative side by side with δ , η , $\tau\acute{o}$) is alone used for relative, and the demonstrative $\alpha\upsilon\tau\omicron\varsigma$, $\delta\delta\epsilon$, and $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ usurp the place of δ , η , $\tau\acute{o}$ for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

All this will become quite clear with the aid of some illustrations.

- (1.) We have in i. 407, $\tau\hat{\omega}\nu$ $\nu\hat{\nu}\nu$ $\mu\iota\nu$ $\mu\eta\acute{\eta}\sigma\alpha\sigma\alpha$, 'of *those* things now putting him in mind ;' where $\tau\hat{\omega}\nu$ is clearly *demonstrative*.
- (2.) i. 36, . . . $\acute{\alpha}\nu\alpha\kappa\tau\iota$, $\tau\hat{o}\nu$ $\eta\acute{\nu}\kappa\omicron\mu\omicron\varsigma$ $\tau\acute{\epsilon}\kappa\epsilon$ $\Lambda\eta\tau\acute{\omega}$, 'to the king *whom* fair-haired Leto bare ;' where $\tau\hat{o}\nu$ does the work of a *relative*.
- i. 125, $\acute{\alpha}\lambda\lambda\grave{\alpha}$ $\tau\grave{\alpha}$ $\mu\acute{\epsilon}\nu$ $\pi\omicron\lambda\acute{\iota}\omega\upsilon\kappa$ $\acute{\epsilon}\xi\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$, $\tau\grave{\alpha}$ $\delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ (where the two are combined), 'but *what* spoil we took from the cities, *that* has been divided.'

So again, with slightly less demonstrative emphasis, the word becomes a mere pronoun.

(3.) ὁ γάρ, 'for *he*,' i. 9 ; τὴν δ', 'and *her*,' i. 29.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα, ii. 444.

'*they* proclaimed it, and *they* (the people) gathered quickly.'

(4.) Still more slight is the stress upon it when a substantive is added afterwards, as

τὰ δ' ἐπώχετο κῆλα θεοῖο, i. 383,

'they came flying, shafts of the god.'

This is called the attributive use of the article, and from this to the proper article (τὰ κῆλα, 'the shafts') is a very short step.

(5.) This we find, *e.g.* i. 54, τῇ δεκάτῃ, 'on the tenth day.'

It is to be noticed that the usage (3.) is found even in later Greek familiarly. ὁ δέ, 'but *he*,' at the beginning of clauses is extremely common ; so is the antithetic use, οἱ μὲν . . . οἱ δέ, for 'some . . . and others.' We find also other expressions in colloquial Greek of the later date pointing to the same demonstrative origin, as, for example, τὸ καὶ τό, 'this, that, and the other.' The demonstrative meaning of ὅς is also retained in the phrases, ἦ δ' ὅς, ὅς δ' ἔφη, 'said *he*.'

The use of ὅς (usually relative in Homer) is really demonstrative in ii. 872 ; see note.

The Relative and Oblique Interrogative as Conjunctions.

It is easy to see that these pronouns may slip into a conjunction, as we say τί δρᾷς for 'why do you do it?' ἀγανακτῶ ὅ,τι δρᾷς, 'I am angry *why* you do it,' naturally slipping into 'I am angry *because* you do it.' Hence we get the common conjunction, ὅ,τι, 'because,' or 'that.' Homer uses ὅ (or, what is the same, ὃ τε) in this way, χωόμενος ὃ τ', 'angry that,' i. 244.

12. ON THE USE OF ἄν OR κε.

These two particles are exactly equivalent in meaning, and as they are used in Homer quite indifferently one for the other, we will treat of them together.

(1.) They are no doubt originally from demonstrative stems, used adverbially (like *hic*, *ibi*, *ἐνταῦθα*, *τότε*, and a host of other words), and mean 'there,' 'then,' 'so.'

a. It is natural to all languages, when a conditional sentence is constructed, to have some such particle in the second part or apodosis. Thus, suppose we say, 'If he were to hear, he would rejoice' (where the *if*-clause is called protasis, the other or principal clause the apodosis), it is natural in the apodosis to insert some adverb meaning 'then,' 'in that case,' to mark the connection of the conditional statement ('would rejoice') on the condition ('If . . . hear'). In English we might say, 'If he were to hear, *then* he would rejoice.' In Greek this would be *εἰ πύθοιτο, χαίροι ἄν*, and the *ἄν* occupies exactly the place of the '*then*' in English. (The Germans again use 'so' in this way.)

In this way *ἄν* (and *κε* in Homer) came to be used as the common sign of conditional sentences ; and naturally also in those sentences of the same form, which have no actual condition expressed, where the use is called potential.

b. Another and quite distinct use of *ἄν* is that in which it is added to all kinds of relative pronouns and conjunctions, to make them *indefinite* in meaning. If we say, 'he rejoices *who* hears it,' we refer to one *definite* person. But if we say, 'Whosoever hears it, he rejoices,' we refer to *any* of a number of people ; the relative has become *indefinite*. Now, as we add *-so*, *-ever* to *who* in English to make it indefinite, the Greeks added *ἄν* or *κε* : and the two sentences would be *χαίρει, ὃς ἀκούει*, and *ὃς ἄν ἀκούῃ, χαίρει*. (In the latter the Greeks used the subjunctive to denote the indefiniteness, just as in English we can also say, 'whosoever may hear it.') So exactly with conjunctions : 'when,' 'how,' are *definite* ; 'whenever,' 'how-

ever,' *indefinite*; and in Greek we have ὅτε, ὥς for the first, ὅταν, ὥς ἄν for the second.

Note.—We should note one point about the Greek usage in which a distinction was made that we do not make. When speaking of present or future, they used the relative with ἄν, and the subjunctive, as above, ὅς ἄν ἀκούῃ, χαίρει; when speaking of the past they used the optative (regularly employed as the past subjunctive—see below), but *did not use* ἄν. Thus, 'whoever heard, rejoiced,' was in Greek, ὅς ἀκούοι, ἔχαιρεν.

c. Another use of ἄν is the compound ἐάν (or εἴ κε) or ἦν in the protasis of the condition. This is really a special case of (b.), for εἴ is properly a relative word. (This is easily seen by looking at the sentence χαίροι ἄν, εἰ πύθοιτο, which originally meant 'he would rejoice *in-that-case in-which* he might learn.') So ἐάν is originally the indefinite form of εἴ, and ἐάν πύθῃται, χαίρει meant properly as we say, 'in case he hears, he rejoices.'

d. Another use we may mention which stands by itself. In *final* sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added ἄν to the final conjunction. Thus, they would say, ὥς ἄν ἀκούῃς, ὅπως ἄν ἀκούῃς. Here, too, the ἄν is not used with optative.

(2.) So far we have described the usage of the later or developed Greek syntax; and it remains to see how in the primitive speech of Homer the usage differed.

a. In the later Greek in conditional sentences there were only two uses of ἄν: with the optative (χαίροι ἄν, 'he would rejoice') and with the past indicative (ἐχάρη ἄν, 'he would have rejoiced').

Homer's use is much more varied: I will give them all, and mark † those which are not proper Attic usages.

† (1.) It is found with the *future indicative*—

i. 139, ὁ δέ κεν κεχυλώσεται,

‘and he will (or would) then be angry.’

So i. 175, 523 ; ii. 229.

† (2.) With the *subjunctive* (see below)—

i. 137, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,

‘I myself would take it’ (or ‘will take it’).

So i. 184, 205 ; ii. 238, 488.

(3.) With the *optative* (as in later Attic)—

i. 100, τότε κεν πεπίθοιμεν,

‘then we should hearken.’

i. 255, ἦ μὲν γηθήσαι Πρίαμος,

‘surely Priam would rejoice.

So i. 64, 232, 272, etc., see optative below.

(4.) With *past indicative* (as in later Attic)—

ii. 155, ἔνθα κεν . . . νόστος ἐτύχθη,

‘Then the return would have been accomplished.’

(b.) So again Homer uses κεν with relatives and conjunctions exactly as in Attic—

i. 139, ὃν κεν ἴκωμαι : i. 294, ὅττι κεν εἴπῃς.

So εὐτ’ ἄν, i. 242 ; ἐπὶν, i. 168 ; ὥς ἄν, ii. 139 ;

εἰς ὃ κεν, ii. 332, etc.

(c.) And with εἰ : εἴ κε μὴ δώωσι, i. 137. So i. 128, 166, 207, etc. But also † Homer uses εἴ κε with *optative*—

ii. 123, εἴπερ γάρ κ’ ἐθέλοιμεν,

‘even if we were willing.’

ii. 597, εἴπερ ἄν αὐταὶ Μοῦσαι αἰείδοιεν,

‘even if the Muses themselves were to sing.’

(d.) And in final sentences—

i. 32, σαώτερος ὥς κε νέηαι,

‘that thou mayst go more safe.’

The learner will understand the subject more fully when the next section, on the Moods, has been read. But it was thought that it would be easier and clearer to take κε and ἄν first.

13. SUBJUNCTIVE AND OPTATIVE.

Another respect in which the syntax of Homer differs from the later Greek is in the use of the subjunctive and optative moods. It will be seen that the same difference as before has been observed is here also to be found ; namely, that the language being in its primitive state, there is greater variety and freedom in the usage, less regularity and precision.

We will begin with the general remark that these two moods are really one : the optative merely being a remoter form of the subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

It will be better to take the subjunctive first by itself, then the optative by itself, and then we will give, as a summary of what has been said, a general scheme of the moods, including them both.

It will tend to clearness if we mark, as before, with a † those usages which are not found in the Attic or later literary Greek.

(1.) *Hortative*—

The subjunctive is used as the mood of advising, forbidding, etc.

i. 26, μή σε κίχέω, 'let me not find thee.'

i. 62, ἄγε μάντιν ἐρείομεν, 'Come, let us ask a seer.'

So i. 141 ; ii. 139, 296, 436, 440.

In this use ἄγε or φέρε is constantly (and naturally) prefixed.

† (2.) *Potential*—

The subjunctive is used also as a principal verb, with reference to something that is to come, in a sense very near the *future*, but expressing rather the *possible* or the *likely* than a confident prophecy of what will be.

In this use we find it sometimes with, and sometimes without κε or ἄν.

† Without *κε* : i. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

‘I never yet saw such men, nor can I see them.’

† With *κε* : i. 184, ἐγὼ δέ κ’ ἄγω Βρισηίδα,

‘I will (or may) take off Briseis.’

i. 205, τὰχ’ ἄν ποτε θυμὸν ὀλέσση,

‘perchance he may lose his soul.

So also i. 137, 324 ; ii. 488.

It is clear that when a condition is added to this, as in i. 137, etc., it becomes the apodosis of a conditional sentence (see on ἄν, p. 37 (2.) *a.*), and need not therefore be classed separately for that.

(3.) *Deliberative or Dubitative*—

Another character is given to the subjunctive, closely allied to both the last two uses, when it is employed interrogatively. One may ask ‘what may be,’ either in the sense ‘what ought to be,’ as τί δράσω ; ‘what must I do?’ [the interrogative of (1.)]; or in the sense ‘what is likely to be?’ as τί γένημαι ; ‘what is to become of me?’ [the interrogative of (2.)]. These both occur in Homer, and are perhaps best classed together as Dubitative ; but, strictly speaking, they differ as (1.) and (2.) differ, and only the first occurs in later Attic Greek.

i. 150, πῶς τίς τοι πείθεται,

‘how can any hearken to thee?’

ii. 3, μερμήριζε . . . ὥς Ἀχιλῆα τιμήσῃ,

‘he pondered . . . how to honour Achilles.’

(4.) *Final*—

The subjunctive is also used, as in most languages, to express purpose both with and without a *κε* or ἄν attached to the conjunction (only ὥς or ὅπως has it).

Without *κε* : i. 118, ὅφρα μὴ οἶος ἀγέραςτος ἔω,

‘that I may not alone be without a gift.’

ii. 232, ἵνα μίσγῃται ἐν φιλότῃτι,

‘that thou mayest be wedded in love.

With *κε* : i. 32, *σαώτερος ὥς κε νέηαι*,
 ‘to go back safer.’

This is so common that it is not worth while to enumerate examples.

† *Note*.—One loose, but convenient, use of the subjunctive occurs, ii. 233 [*ἵνα μίσγῃαι ἐν φιλότῃτι*], *ἣν τ’ αὐτὸς ἀπόνοσφι κατίσχει*, ‘(a woman), in order that thou mayest be wedded in love to her, and whom thou mayest keep to thyself apart,’ where the relative clause *κατίσχει* continues on the *purpose* from the principal clause *μίσγῃαι*. The *ἵνα* in the first makes it quite smooth and easy to use the relative clause final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

5.) *Fear, Precaution, Misgiving*, etc., with *μή*—

This is closely allied to the last ; the notion of Purpose shading off into the notion of doing something *lest*, taking care *lest*, fearing *lest*.

i. 522, *ἀπόστιχε μή σε νοήσῃ Ἥρη*,
 ‘depart, lest Hera see thee.’

i. 587, *ἀνάσχεο μή σε ἴδωμαι*,
 ‘bear it, lest I see thee.’

i. 28, *μή νύ τοι οὐ χραίσμῃ*, ‘lest it avail thee not.’
 So *fear*, i. 555, *δεῖδοικα . . . μή σε παρείπῃ*,
 ‘I fear lest she persuade thee.’

So without verb expressed :

ii. 195, *μή τι χολωσάμενος ῥέξῃ*,
 ‘(I fear) lest in wrath he do.’

i.e. ‘perchance in wrath he may do something.’

(6.) *Indefinite*—

As explained above, the subjunctive is used with relatives and conjunctions (compounded with *ἄν* or *κε*) to express, not a special case, but a general class of cases. Homer, however, unlike Attic Greek, often dispenses with the *κε*. Thus—

† Without *κε* :

(*Rel.*) i. 230, *ὅστις σέθεν ἄντιον εἶπη*,

‘whoever speaks before thee.’

i. 543, *ὅττι νοήσης*, ‘whatsoever thou thinkest.’

And i. 554, 527.

(*Conj.*) i. 163, *ὅπποτ’ Ἀχαιοὶ ἐκπέρσωσι*,

‘whenever . . . they sack.’

i. 82, *ὅφρα τελέσῃ*, ‘until he accomplish.’

And i. 80 ; ii. 395 ; ii. 782.

With *κε* :

(*Rel.*) i. 218, *ὅς κε . . . ἐπιπείθεται*, ‘whoever obeys.’

i. 139, *ὃν κεν ἴκωμαι*, ‘whomsoever I meet.’

So ii. 229, 346, 390 ; i. 294.

(*Conj.*) i. 168, *ἐπὴν κεκάμω*, ‘whenever I am weary.’

i. 242, *εὖτ’ ἂν πίπτωσι*, ‘whenever they fall.’

ii. 139, *ὥς ἂν ἐγὼν εἴπω*, ‘according as I say.’

So i. 510, 567 ; ii. 34, 228, 332, 397, 475.

† *Note (a.)*—A special loose use of this occurs in ii. 366, where the form of the sentence is really oblique question—

*γνώσῃ ἔπειθ’ ὅς θ’ ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
ἦδ’ ὅς κ’ ἐσθλὸς ἔησι*,

‘Thou shalt know then who of leaders and people is bad, and who may be good,’ the indefiniteness being quite natural in the place.

Note (b.)—Another special use of the indefinite subjunctive is (also most naturally) in *similes*; as it describes a specimen case chosen out of a number—

ii. 475, *ὥς τ’ αἰπόλια . . . ῥεῖα διακρίνωσι*,

‘as the goatherds (may) easily discern the flocks.’

So ii. 147, which, however, has *ὅτε*.

(7.) *Conditional* (Protasis)—

It was explained above (note on *ἂν*, *c.*) how the conditional *εἰ* is naturally developed out of the relative; so that this class is really allied to (6.) In

Attic we have always εἰ with subj. Homer often dispenses with ἄν.

† Without κε or ἄν :

i. 81, εἴπερ . . . χόλον καταπέψῃ,

‘if he nurse his wrath.’

i. 340, εἴ ποτε χρεῖ᾽ ἐμεῖο γένηται,

‘if need arise of me.’

With κε :

i. 137, εἰ δέ κε μὴ δώωσι, ‘if they do not give.’

i. 207, αἶ κε πίθῃαι, ‘shouldst then obey.’

i. 166, ἦν ποτε δασμὸς ἵκηται, ‘if a division come.’

So i. 128, 324, 364, 580 ; ii. 258.

Note.—Observe the natural use of this for ‘if perchance,’ ‘in the hope that.’

i. 66, αἶ κέν πως . . . βούλεται (βούληται),

‘if perchance he will.’

So i. 408, 420 ; ii. 72, 83.

The Optative.

We shall find that the various uses of the optative correspond to those of the subjunctive, as follows of course from the connection between them stated above.

(1.) *Wish*—

The optative used by itself as a principal verb expressed a wish (as in English we say, ‘O might the earth open for me!’)

i. 18, ὑμῖν μὲν θεοὶ δοῖεν, ‘may the gods give you!’

So i. 42 ; ii. 259, 340, 371, 418.

(2.) *Potential*—

Optative the same as subjunctive, only expressing a more remote likelihood ; instead of ‘I may do it (or will),’ meaning ‘I might or should do it.’

i. 100, τότε κεν πεπίθοιμεν, ‘then we should hearken.’

i. 64, ὅς κ’ εἴποι, ‘one who might tell us.’

(From this last instance one sees at once how readily this use of the optative leads up to the indefinite.)

So i. 255, 250, 232, 272, 293, 301 ; ii. 29, 66, 81, etc.

This is the regular Attic use of the potential ; but besides this, Homer has no instance in these books.

† Optative without *κε* :

Od. iii. 231, *ῥεία θεός . . . σαώσαι,*
'a god could easily save.'

(3.) *Dubitative or Deliberative*—

Just as in subjunctive ; only when the principal verb is past the optative is used (as being *remote*) by the law of sequence.

ii. 687, *οὐ γὰρ ἔην . . . ὅστις ἡγήσαιο,*
'There was no one who might lead.'

i. 191, *μερμήριξε . . . ἥ ὃ γε ἀναστήσειε,*
'he pondered . . . whether he should rouse them up.'

(4.) *Final*—

Optative instead of subjunctive after past tenses in the principal verb.

ii. 280, *σιωπᾶν . . . ἀνώγει . . . ὥς μῦθον ἀκούσειαν,*
'he bade them be silent to hear the word.'

(5.) *Fear, etc.*—

The usage is the same.

(6.) *Indefinite*—

As before, optative in past time.

ii. 188, *ὅντινα μὲν βασιλῆα κιχείη . . . ἐρητύσασκε,*
'whatsoever king he met, he checked him.'

So 198, 215, 793 (in the last *ὅπποτε* practically = 'until').

(7.) *Conditional*—

εἰ and optative means 'if it should or might,' rather more *remote* likelihood than subjunctive.

i. 257, *εἰ πύθοίαιτο,* 'if they should learn.'

So ii. 489, 780.

† But Homer also uses this same construction with *εἴ κε* (see *ἄν*).

ii. 123, *εἴπερ γάρ κ' ἐθέλομεν*, 'if we were willing.'
So i. 60 ; ii. 597.

Note (a.)—Here also we have the other sense, 'if perchance,' 'to see it.'

No *ἄν* : ii. 98, *κήρυκες ἐρήτυον, εἴ ποτ' αὐτῆς σχοίατ'*,
'the heralds held them back, to see
if they might stay the noise.'

† With *κε* : i. 60, *εἴ κεν θάνατόν γε φύγοιμεν*,
'if perchance we might escape death.'

Note (b.)—It may be remarked that the sequence is often irregular for the sake of expressing some particular change in the thought. The notes on these passages will make this point sufficiently clear :

i. 293, 343 ; ii. 3, 80, 261, 488.

14. SCHEME OF MOODS.

Subjunctive (near).

Optative (remote).

(1.) Desire or Advice—

ἄγε ἐρείομεν.

θεοὶ δοῖεν.

(2.) Potential—

† *a.* No *ἄν* : *οὐδὲ ἴδωμαι.* † *ῥεῖα σαώσαι.*

† *b.* *ἄν* : *τάχ' ἄν ὀλέσση.* *τότε κεν πεπίθοιμεν.*

(3.) Dubitative—

a. direct : *πῶς πείθεται ;*

b. indirect : *μερμήριζε . . .* *μερμήριζε . . . ἡ ἀναστή-
ως τιμήσῃ.* *σειε.*

(4.) Final—

a. No *ἄν* : *ἵνα μίσγεται.*

ἀνώγει . . . ὥς ἀκούσειαν.

b. *ἄν* : *ὥς κε νέηται.*

(5.) Fear—

δεῖδοικα . . . μὴ παρείπῃ.

(No instance in Books I., II.)

(6.) Indefinite—

† *a.* No *ἄν* : ὅττι νοήσης. ὄντινα κιχείη.*b.* *ἄν* : ὅν κεν ἴκωμαι. _____

(7.) Conditional—

† *a.* No *ἄν* : εἴ ποτε γένηται. εἰ πυθοίατο.*b.* *ἄν* : αἶ κε πίθεται. † εἴ κ' ἐθέλοιμεν.

Those marked † are not according to Attic usage. Only one example of each is given for clearness.

15. PARTICLES AND CONJUNCTIONS.

Besides the important particle *ἄν* there are other particles and conjunctions on which it may be useful to say a word. It will perhaps be best to arrange them alphabetically that they may be easily found.

αἶ, found in Homer for *εἰ* : i. 128, etc.

ἀλλά, 'but ;' used in Homer also after *εἰ*, in the apodosis, for 'even though . . . yet.'

γε, properly 'at least,' and often so used to pick out a word with emphasis (*ἔγωγε*, 'I at least') : see i. 81 for a good instance of this. But like other enclitics, especially *τε*, in Homer it often is divested of meaning, and its use is chiefly metrical, expletive. This is certainly so in the common *ὃ γε*.

γε μὲν, see *μὲν*.

δέ, commonly used for 'and' in continued narrative (*τὸν δ' αὖτε*, etc.). Also in antithesis to *μὲν* : as i. 191, *τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι*.

But we sometimes find *δέ* marking the principal verb, after a *dependent* clause : i. 193,

εἰς ὃ ταῦθ' ὄρμαινε . . . ἦλθε δ' Ἀθήνη.

δή is a *dramatic* particle, and originally meant 'there,' but has a great variety of uses : *ἄγε δή*, 'come then, come now ;' *ναὶ δή* (i. 286), 'yea, verily' (slightly ironic) ; *ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο*, 'go, bid others thus,' i. 295 (scornful) ; with less meaning after

some words, ὅτε δὴ, τότε δὴ (i. 493-4), etc. But one meaning especially should be observed, where it suggests the *thoughts* or *words* of others: i. 109, . . . ἀγορεύεις, ὥς δὴ τοῦδ' ἔνεκα, 'Thou speakest, saying forsooth that,' etc.

εἰ δ' ἄγε, an elliptical but most natural phrase: 'but if thou wilt, then come,' i. 302, 524.

εἰ περ, special form of εἰ: in later Greek used in putting a case *which is the fact*, as Soph. O. C. 999, εἴπερ ζῆν φιλεῖς, 'if thou lovest life (as thou dost)'. In Homer (sometimes) 'even if,' 'even though,' i. 81; ii. 123, 597, etc.

εἰός, Epic form of ἕως, 'until,' 'whilst;' the short syllable lengthened and the long shortened.

ἔμπας (ἐν . . . πᾶς), 'in any case,' 'anyhow,' 'nevertheless,' ii. 297.

ἤ, ἤέ, 'or,' 'than.' Homer uses it also for 'whether,' ἤ με σαώσεις, i. 83; so where 'whether' is followed by 'or,' i. 190, 192; ii. 234, etc. Also for μάλλον ἤ, 'rather than;' ὅσον ἔμμεναι ἢ ἀπολέσθαι, i. 117.

The form ἤέ is Homeric, and has only the meaning 'or.'

ἦ, 'surely,' 'verily'; a common word.

ἦ δὴ, 'verily, I trow,' ii. 337; see δὴ.

ἦ μήν, ἦ μέν, ἦ μὰν, used generally in oaths or very strong affirmations: i. 77; ii. 291; ii. 370. For the three forms, see μέν.

καὶ μέν, see μέν.

καί . . . περ, 'even,' used with participles as we use 'though,' i. 217, καὶ μάλα περ κεχολωμένον, 'even though sore angered.' Homer uses these words separate, as he does with most particles; later they wrote καίπερ.

κε=άν, see above.

μέν, μήν. These two words are different forms of the same, originally meaning (like so many particles) 'indeed,' 'verily.' μέν is the slighter form, and its

common use in Homer, as elsewhere, is in antithesis, μέν . . . δέ (see δέ). It is only used thus in later Greek (except in the compounds μέν δή, μέν οὖν, μέντοι). But in Homer we find it in many phrases where afterwards only μήν was used :

ἦ μέν for ἦ μήν, see above.

καὶ μέν for καὶ μήν, 'and indeed,' 'and again,'
i. 269, 273.

οὐ μέν for οὐ μήν, 'not indeed,' i. 163, 603; ii. 233.

So οὐδὲ μέν for οὐδὲ μήν, i. 154; ii. 703, 716.

γε μέν for γε μήν, 'however,' ii. 703, 716.

And simply sometimes μέν for μήν, i. 267.

A third form μὰν is also found, ii. 370.

νυ, enclitic and very slight in meaning, ii. 258, 365, etc.

ὅππως, Epic for ὅπως, i. 344; so ὅποτε, etc.

ὅθι, Epic for οὗ, 'where,' ii. 722.

περ, used just as καί . . . περ, above; ἀγαθός περ ἐών,
i. 275.

ποθι, Epic for που, i. 128.

πρίν . . . πρίν, used, one as adverb, the other as conjunction.

i. 97, οὐδ' ὃ γε πρίν . . . ἀφέξει πρίν δόμεναι,

'Nor will he keep off . . . before giving.'

The later Greek uses πρότερον . . . πρίν in this sense. Other examples are ii. 348, 354, 413.

ῥα, ᾄρ, ᾄρα, demonstrative particle, meaning 'then' originally. But in its enclitic shape it is very slight, and (fitting nearly anywhere in narrative) is used when the metre wants it.

τε, properly 'and;' but this enclitic too is often devoid of meaning and seems merely to be metrical. We find ὅστε (rel.) often, as i. 86; ἀλλά τε, i. 82, etc.; καὶ γάρ τε, i. 63; εἰπερ γάρ τ', i. 81; ὥς εἴ τε, ii. 780; δέ τε, ii. 456, etc. Compare i. 218.

τῷ, (properly dative of δ), 'therefore,' ii. 296, etc.

'then,' ii. 373, etc.

ὥς, 'as,' 'when,' 'since.' (Our word 'as' has all these meanings) : adverb of ὥς.

ὧς, used demonstratively (as ὥς is), 'thus.' But it is customary to distinguish the two by accent. (ὧς is Epic, but is found in a few places in Attic prose, and regularly in ὧσαύτως, i. 68, 217, etc.)

GENERAL.

16. THE DIGAMMA.

The digamma was an old letter, pronounced something like our *w* or the Latin *v*, and when it came to be written was written *F* (hence the name, as it was like a double Γ). It was evidently pronounced very slightly, and about the time the *Iliad* was written was dropping out of pronunciation, until, later, it altogether disappeared from the Greek language. All the other languages of the same family retain it, however, and thus it is easy to trace : compare 'wine,' *vinum*, *Φοῖνος* ; 'wit,' *video*, *Φιδεῖν*, etc. Two points require to be made clear : (1.) the traces of this letter in the language of Homer ; (2.) the facts which show that even in Homer's time it was often left out of pronunciation.

- (1.) The evidence that the letter was often pronounced in Homer's time is of two kinds : (a.) the existence of open vowels in the same word : as ἀπό-ειπε (i. 515), ἐ-ἵκτην (i. 104), ἐπι-ειμένε (i. 149). If there were no digamma these words would be ἀπεῖπε, εἵκτην, ἐφειμένε. For other examples, see list below. But also (b.) the numerous cases where hiatus is left between two words :

i. 7, Ἀτρεΐδης τε-ἄναξ (*Fav*-).

i. 24, Ἀγαμέμνονι-ῆνδανε (*Fην*-), and an immense number of similar cases ; see list.

- (2.) But also at the same period it was often omitted in pronouncing ; and this fluctuating character (which we have seen so much of in the speech of Homer) was naturally made use of for convenience in the metre.

Thus compare :

ἀχρεῖον ἰδών (ii. 269) with δφρα-ἰδεται (Fιδ-), ii. 237.

ὅττι κεν εἶπω (ii. 361) with πω-εἶπας (Fειπ-), i. 108.

ἦε καὶ ἔργῳ (i. 395) with οὔτε τι-ἔργα (Fεργ-), i. 115.

The following are the most important digamma-words in Books I. II. :—

- ἀναξ, i. 7, 36, 75, 172, 390, etc. So ἀνάσσειν, ii. 107. Notice τ' ἀνακτος (no dig.), ii. 672.
- ἄλις, ii. 90 (stem, Fελ-).
- ἄστυ, ii. 801 (stem, VAS-).
- ἀνδάνω, i. 378 (stem, SVAD- ; Lat. *sua-vis*, *s* becomes aspirate).
- ἐ-εἴκοσι, i. 309 (*viginti*).
- ἐ-ἴσας, i. 306.
- ἔθνος, ii. 87.
- εἰλέω, ii. 294 (stem, Fελ-).
- εἶπ-, ἐπ-, (ἔπος), i. 108, 543, etc. ; (ἐπεσβόλος), ii. 275 ; (ὀπί), i. 604 ; (εἰπεῖν), i. 108, 515, 286, 543 ; ii. 361, etc. ; (εἵπεςκε), ii. 271. (Lat. *vos*-, stem, VAK-).
- εἶδ-, ἰδ-, (ἰδεῖν), ii. 237, 269, 271, etc. ; (εἰδέναι), i. 185, 70 ; ii. 38, 192, etc. ; (εἵσασθαι), ii. 22, 215 ; (ἰδυίη), i. 365. (Lat. *vid*-, stem, VID-).
- εἰκ-, ἰκ-, (εἵκτην), i. 104 ; (ἔοικε), i. 119.
- εἶμαι, ἐν-, (ἐπιειμένε), i. 49 ; ii. 261.
- ἐλικ-ῶπις, i. 98, 389.
- ἐργ-, (work) : (ἔργον), i. 115 ; ii. 38, etc. ; (ἔοργε), ii. 272 ; (ἐκά-εργον), i. 473 ; (no dig.), i. 395.
- οἶκος, i. 606 ; but ὄκηθεν (not ἐ-οικη-, and so no dig.), ii. 668 (*vic-us*).

- οἶνος, (vinum), i. 462 ; (οἶνοπα), ii. 413 ; (οἶνοχο-), ii. 127.
 ὀπί, see εἰπ-.
 οὐ, οἶ, εἶ, (orig. σΦου, Lat. *sui*, *s* becomes asp. [see ἀνδάνω] and dig. disappears), i. 104, 114, 510 ; ii. 184, 197, 239.
 οὐλος, ii. 6.

17. OTHER LOST CONSONANTS.

It seems best to say one word here about other lost consonants of which there are traces in Homer. It will have been observed above that in ἀνδάνω and οὐ not only the digamma is lost, but also σ, which changes to aspirate. This latter fact is familiar from the numerals ἑξ (sex), ἑπτά (septem). And there are other letters also which have in isolated cases disappeared. A few chief examples are given below :—

- σ lost : δ (SA), i. 342.
 ἔχω [σεχ], i. 51.
 ἄλς (sal, salt), ii. 165, 181.
 ἄμα (σαμ-), i. 226 ; ii. 745, 822.
 ἄλλομαι (salio), i. 532, where even aspirate lost.
 j lost : ἱημι (orig. ja-jami [*j* like German]), ii. 154, 589.
 ὄς, (orig. YAS), i. 307 ; ii. 292, 832.
 ὤς (orig. stem, YA-), ii. 190, 764 (vowel even long before it as before liquids), Διὶ ὤς, ii. 781.
 Doubtful : εἰάω, ii. 165 ; (elided), ii. 236. [? *j* lost.]
 εἰώρια, i. 4 ; αἰρέω, ii. 329. [? *F* lost.]
 ἀτάλαντος, ii. 169. [? σα-ταλ-, 'one weight.']

18. METRE.

A few notes on the metre will perhaps be useful.

- (1.) The metre is the Hexameter : it consists of six feet, each foot being either a dactyl (— ~ ~) or spondee (— —), which may come anywhere in the verse, except that the last foot is always only two syllables (— ~ or — —) and usually the last but one a dactyl. When the fifth is a spondee the line is called spondaic, as i. 11, 14, 74, etc. A curious line occurs, ii. 544, entirely spondees ; see note.
- (2.) The Caesura is the ‘cutting’ of the line, by a division between words occurring in the middle of a foot. This *can* occur in any foot : thus, 1, 2, 3, 5 are cut in i. 1 ; 4 is cut in i. 3 ; 6 in i. 128 ; and it *must* occur in 3 or 4.
- (3.) A few of the most general rules of quantity are the following :—
 - a. *Long syllables* are those which contain ω, η, or any diphthong, or any vowel before double consonants ; or contractions.
 Except : short vowels before mute and liquid, which may be short, as ἀμφι-βροτος, ii. 389 ; Πατροκλος, δακρυον, etc. ; and long vowels or diphthongs at end of words before vowels at the beginning of the next, as ἐκηβόλου Ἀπόλλωνος, i. 14.
 - b. *Short syllables* are those which contain ε, ο before one consonant ; or the exceptions to (a.)
 - c. α, ι, υ, are in some words short, in others long.
- (4.) There are several irregularities in the primitive metre of Homer, and several more which appear to be so, but are accounted for by loss of consonants, etc. ; see sections 16 and 17, p. 49-51. The main points are these—

- a.* Long syllables used short : before double consonants, *προχέοντο Σκαμάνδριον*, ii. 465 ; *δὲ Ζέλειαν*, ii. 824 : single vowels, *δηϊοιο* (*η* short), ii. 415, 544.
- b.* Short syllables used long—common when they occur in the first syllable of the foot, so that stress comes upon them : *ἀμφηρεφέα*, i. 45 ; *μαχησόμενός ἐπεί*, i. 153 ; *γάρ ἔτι*, ii. 39 ; *αὐτός ἀπονόσφι*, ii. 233 ; *ἀπονέεσθαι*, ii. 113, 288 ; *ἀγοράασθε*, ii. 337 ; *πρὶν Ἄργοςδ'*, ii. 348 ; *ἴομεν*, ii. 440 ; *Ἄρει*, ii. 479.
- Even in the second syllable of the foot, *ὑπεροπλῆσι*, ii. 205 ; *Ἀσκληπίον*, ii. 731.
- A common lengthening of vowels before liquids, owing to the protracted pronunciation of liquids (compare Lat. *relliquiae*, *relligio*), as *ἐπὶ μέγαν*, i. 233 ; *Δία λίσαι* (*α* long), i. 394 ; *ἐπὶ ῥηγμῖνι* (*ι* long), i. 437 ; see Index.
- A special lengthening is found with *δέος*, 'fear,' and its derivatives. This is probably due to a lost *iota*, as the stem was first *δι-*, i. 33 (see note) ; i. 515 : so with *δῆν*, i. 416 (perhaps *F* lost).
- c.* Hiatus : vowels left open without cutting off, or shortening long : *αὐτὰρ ὁ—ἔγνω*, i. 333 ; *ἔθνεα εἰσι*, ii. 87, etc. ; see Index.
- d.* Synizesis : two vowels without actual contraction being pronounced as one syllable : *δὴ οὕτως*, i. 130 ; *Πηληιάδεω*, i. 1 ; *Πηλεΐδη-έθελ'*, i. 277 ; *Ἰστιάιαν*, 3 syll., ii. 537, etc. ; see Index.
- e.* Variable quantity in the same vowel : *οἶω*, *ι* long, i. 59, 289, etc. ; *ι* short, i. 558.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, (ἣ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τέυχε κύνεσσιν
οἴωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—)
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς,
νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὐνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
λυτόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῃ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

10

15

And thus addressed them:

Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,

ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most arrrove: not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα!
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μῦθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠΐκομος τέκε Λητώ·

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45

ἔκλαγξαν δ' ἄρ' οὔστοι ἐπ' ὤμων χωμένοιοι,
 αὐτοῦ κινήθέντος· ὃ δ' ἦϊε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
 οὐρῆας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς·
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls a council, and proposes to ask advice of a prophet.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
 ὃς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης·
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος·
 ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι

μῆνιν Ἀπόλλωνος ἑκατηβέλεταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον,
 ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἶπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσήσας μάλα εἶπε θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσεις,
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε, καὶ ἤνδα μάντις ἀμύμων·
 οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἧδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας Κῆρας ἀφέξει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρώτιστα κάκ' ὀσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου· ἐπεὶ οὐ ἐθέν ἐστι χερείων,
 οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἄργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon
 reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἄτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἔξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεται, οὐδέ με πείσεις.

ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὕτως
 ῥῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦται μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεύς, ἦ δῖος Ὀδυσσεύς, 145
 ἦ ἐ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν, 150
 ἦ ὁδὸν ἐλθέμεναι, ἦ ἀνδράσιν ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκιοέεντα, θάλασσά τε ἠχήμεναι·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί-τε, κυνῶπα,
 πρὸς Τρώων—τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε 'Αχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλείον πολυαἶκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἱκῆται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

*Agamemnon answers with scorn, and vows to take Briseis,
 Achilles' captive, from him.*

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι Διοτρεφῆων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν,
 Μυρμιδόνεσσιν ἀνάσσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρείται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῆς, 185
 ὅσσον φέρτερός εἶμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἀντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190

τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἧς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν ὀλέσση. 205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλυον αὐτοῦ.
 Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεΐαν·
 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης· ἣ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαὐτίς ἀταρτηροῖς ἐπέεσσιν
 Ἄτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·
 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο· 225
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λωΐόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἄτρεΐδη, νῦν ὕστατα λωβήσαιο·
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ἄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύεται· ὃ δέ τ' αἰ μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῖας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὖτ' ἄν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χῳόμενος, ὃ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.

Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθήη, μετὰ δὲ τριτάτοισιν ἄνασεν—
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾧ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἱκάνει·
 ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255

ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔσπε μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖα.

ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥεπερ ἡμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἳ γ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλευσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθοι.
 ἀλλὰ πίθεσθε καὶ ὑμμες· ἐπεὶ πείθεσθαι ἄμεινον.

μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἳ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε

λίσσομ', Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take anything else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μήν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀντιβίασι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσε,
ἐς δ' ἐρέτας ἔκρινεν εἵκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηίδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα·
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλδς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ
ἄλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325
Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὐδρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα,
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
ἄσπον ἵτ'· οὐ τι μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
ὃ σφῶϊ προΐει Βρισηίδος εἵνεκα κούρης.
ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,

καί σφωῖν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.

Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας, ἐτάρων ἄφαρ ἔξετο νόσφι λιασθείς,
 θίν' ἐφ' ἄλὸς πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίσσαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him of his grief.

Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλός, ἥϊτ' ὀμίχλῃ·
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῖθε νόψ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω ; 365
ῥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ', ἱερεὺς ἐκατηβόλου Ἀπόλλωνος, 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυτόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ῥχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνήσκον ἐπασσύτεροι· τὰ δ' ἐπῳχετο κῆλα θεοῖο
πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισηῆος, τήν μοι δόσαν υἱες Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,
to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος·
 ἐλθοῦς' Οὐλυμπόνδε, Δία λίσαι, εἴ ποτε δῆ τι
 ἦ ἔπει ὤνησας κραδίην Διός, ἧ καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν συνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων—ὃ γὰρ αὖτε βίῃ οὐ πατρὸς ἀμείνων—
 ὃς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

*She grieves for him, but promises to pray Zeus, when he returns
from his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ,
 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν,
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε. 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω.

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμόν, εὖζώνοιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσῃν ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τήν δ' εἰς ὄρμον προέρυσσαν ἑρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τήν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·

ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·

χερνίσαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις!
ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχύτας προβάλλοντο,
αὔευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἱκμένον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἧ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἱκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἄγορην πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἦ ἔπει, ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
' ἵησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
υἷὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

He sits silent : and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
ὥς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτῆς·
Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ'· ἐπεὶ οὐ τοι ἔπι δέος· ὅφρ' ἐὺ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι. 515

*He in wrath bids her depart, for fear of Here : yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσῃ ἐφήσεις
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.

*After he has nodded, and Thetis gone, he returns to his throne ; but
Here, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530
Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μέναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοήσαι,
 μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
 καὶ λήν σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσοις ἐθέλῃσθα.
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 ἡερίη γὰρ σοί γε παρέζετο, καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτιμον, ὥς Ἀχιλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560

δαιμονίη, αἰεὶ μὲν ὄτεαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
 Ὡς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
 καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

Hephaistos counsels submission :

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἤρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἧρα φέρων, λευκωλένῳ Ἥρη·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπίηρα φέρειν Διῖ, ὅφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραξῇ.
 εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπεν· 585
 Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε φίλῃν περ εἰούσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἅφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaestus, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ᾤνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
 Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἷ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
 Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἴκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυῆις,
 Ἥφαιστος, ποίησεν ἰδυίησι πρᾶπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι' Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δέ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὔδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἔλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι δὲ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται. 15

Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆς υἱὶ ἐοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὐδῆιν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἀνευθεν ἑών, μέγα κήδεται ἡδ' ἐλεαίρει
 θωρήξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 παυσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθῃ
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to council.

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῃ,
 νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 εἴλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὸν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,

Ζηνὶ φόως ἑρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν, 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἔξε γερόντων,
 Νεστορέη παρὰ νηϊ Πυλοιγενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας, πυκινὴν ἠρτύνετο βουλήν· 55
 Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἄμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψ
 εἰδός τε, μέγεθός τε, φυὴν τ' ἄγχιστα ἑώκει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὐδείς, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο ; 60
 οὐ χρὴ παννύχιον εὐδῆιν βουληφόρον ἄνδρα,
 φ' λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἄνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ὡς ὁ μὲν εἰπὼν 70
 ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

*He will make trial of the Greeks' spirit, bidding them sail away,
 while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἳ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπασι πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὅμεις δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
ψεῦδός κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence ;
Agamemnon, with his sacred sceptre, stands up.*

οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν, 85
σκήπτουχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἡὔτε ἔθνεα εἰσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῦσιν·
αἰ μὲν τ' ἐνθα ἄλις πεποτήγεται, αἰ δέ τε ἐνθα· 90
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήκει,
ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα, 95
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
κῆρυκες βοόωντες ἐρήτυον, εἶποτ' αὐτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἑδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων, 100
ἕστη, σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων·
Ἡφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·

Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρεισάμενος, ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν, ἥδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὕτω τι πέφανται.
 εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν·
 πολλάί κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσιν, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐπὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or corn by the wind, and they rush to launch their ships.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν
 πᾶσι μετὰ πληθύνῃ· ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ', ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
 ἄπτεσθαι νηῶν, ἥδ' ἐλκέμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἵκεν,
 οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἷης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men ; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὗτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κήρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν, 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
 and make him wroth ;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἱδρυε λαούς·
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
 [σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύησι.]

The people return to the Agora, all but the hideous wretch Thersites,

Ὡς δ' γε κοιρανέων δῖεπε στρατόν· οἳ δ' ἀγορήνδε
 αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
 Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ᾗδῃ,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύουσιν,
 ἀλλ' ὃ τι οἱ εἴσαιτο γελοίοιον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν

φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
 τὼ γὰρ νεικείεσκε· τότε αὖτ' Ἀγαμέμνονι δίφ
 ὄξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

*who reviles Agamemnon for his greed, and the people
 for their slavishness.*

Ἀτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι, ἡδὲ χατίζεις ; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσκει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ;—οὐ μὲν ἔοικεν,
 ἄρχὸν ἐόντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χῆμεῖς πρόσαμύνομεν, ἢ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,

ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ ἐκ κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν.

*and smites him, so that he sits silenced and weeping, while
 the others rejoice.*

Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265
 πληῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσείου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 ὦδε δέ τις εἶπεςκεν, ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίητο βουλήν—
ὃ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great sign of
the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣνπερ ὑπέσταν,
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἴκόνδε νέεσθαι. 290
ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ τῆς ἀλόχοιο
ἀσχαλὰ σὺν νηϊ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
ἐνθάδε μιμνόντεσσι τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλᾶν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπησ
αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
ἡ ἔτεδὸν Κάλχας μαντεύεται, ἥ καὶ οὐκί. 300
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμφ καὶ Τρῳσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305

ἔρδομεν ἀθανάτοισι τελέεσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῃ, ὅθεν ῥέεν ἀγλαὸν ἔδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἤκε φύωσδε,
 βωμοῦ ὑπαῖξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζω ἐπ' ἀκροτάτῃ, πετάλοις ὑποπεπτηῶτες,
 ὀκτιά, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 ἐνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη. 320

Calchas thence prophesies success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, δου κλέος οὐποτ' ὀλείται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὔθι,
 τῷ δεκάτῃ δὲ πόλιν αἵρήσομεν εὐρυάγυιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 "Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν, αὔσαντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινέσαντες Ὀδυσσῆος θείοιο. 335

Nestor bids Atrides disregard the foolish agitators, and divide the host by tribes for battle.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ᾠ πόποι, ἧ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;
ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν, 340
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
'Ατρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
τούσδε δ' ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἧ τε ψεῦδος ὑπόσχεσις, ἧ καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
'Αργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι, 355
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἧς νηὸς εὖσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλὰ, ἄναξ, αὐτός τ' ἐὺ μήδεο, πείθεό τ' ἄλλῃ· 360
οὗτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365

ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσσαι δ', ἥ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, νῆας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγέ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρῃ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος, ἐϋξοὸν ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 υἱμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἔσσειται φυγέειν κύνας ἦδ' οἰωνούς.

*The Greeks stir like waves : Agamemnon prepares a sacrifice
and calls the chiefs.*

"Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήτῃ σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φινγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενείῃ Κρονίῳ·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 βοῦν δὲ περίστησάν τε, καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then prays this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρήσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.

They then sacrifice a feast.

"Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίῳ·
 ἀλλ' ὅγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 αὔευσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
 σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἑφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιοις ἱππότη Νέστωρ·
 Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δὴθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδ' ἐμάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥ' ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Like fire in a forest, or flocks of birds, or swarms of flies.

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὐρεὸς ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεί δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μνιάων ἀδινάων ἔθνεα πολλά,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλᾶγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρῥαῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,

ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦντε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσδι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἔκκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,
 οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἔκκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,

οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

510

The Minyae-realm : their leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,
 οὓς τέκεν Ἀστυόχη, δόμψ' Ἀκτορος Ἀζειῖδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρῃι κρατερῶ· ὁ δέ οἱ παρελέξατο λάθρη·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

515

The Phokians.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἥρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσιν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τέλαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κῦνόν τ' ἐνέμοντ', Ὀπότεντά τε Καλλιάρόν τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·

530

τῷ δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστιάιαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἄμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες.
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσιν
τῷ δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο. 545

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἔκκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
καδ δ' ἐν Ἀθήνης εἶσεν, ἐφ' ἐνὶ πῖονι νηφ'
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν.
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὐ πω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἄμα πεντήκοντα μέλαιναί νῆες ἔποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argolis and the neighbouring places.

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560

Τροιζῆν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
καὶ Σθέnelος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.

σὺμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίν τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἣδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρείαν· 575
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαοῦς. 580

Laconia, and the neighbouring places.

Οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶς ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,
οἳ τε Λάαν εἶχον, ἣδ' Οἴτυλον ἀμφενέμοντο· 585
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
Μοῦσαι ἀεΐδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαΐοιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
ὄσσον ἐφ' Ὑρμίνῃ καὶ Μύρσιнос ἐσχατόωσα,
πέτρη τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔέργει·
τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγῆσάσθην, 620

υἷες, ὃ μὲν Κτεάτου, ὃ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένης Αὐγηϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τίκτε διίφιλος ἱππότα Φυλεύς,
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 οἳ τε Ζάκυνθον ἔχον, ἡδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἡπειρον ἔχον, ἡδ' ἀντιπέραια νέμοντο· 635
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλοπάρῃοι.

Actolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλεον ἡδὲ Πυλῆνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν.— 640
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Crete and Rhodes ; with the story of Tlepolemus.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
 οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσαν,
 Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
 Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
 ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.

τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνυαλίφ ἀνδρεϊφόντη·
 τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Δίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεΐη·
 τὴν ἄγεται ἔξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄσπετα πολλὰ διοτρεφῶν αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 ἥδη γηράσκοντα Δικύμνιον, ὅζον Ἄρῃος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας,
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
 νιέες νιωνοί τε βίης Ἡρακληεΐης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὅσπερ θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,
 Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ νῆε δ' ὤω Ἡρακλείδαο ἀνακτος·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἷ τ' Ἄλον, οἷ τ' Ἀλόπην, οἷ τε Τρηχῖν' ἐνέμοντο,
 οἷ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἷ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἠγήσαιο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
 τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
 καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 Οἷ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶν' ἠδὲ Πτελεὸν λεχεποίην·
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἠγεμόνευεν,
 ζῶος ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀπωθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὃ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἠγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 Οἷ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,

Βοίβην καὶ Γλαφύρας καὶ ἔϋκτιμένην Ἴαωλκόν·
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,
 Εὖμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720

ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λῖπον υἷες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Οἰλῇι πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν· 740
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
 τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν—

οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·

ὃς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρῥέει, ἥ ὕτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορῥώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
τίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν, ἧδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἵσας· 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἅμφω θηλείας, φόβον Ἄρηος φορεύσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος, 775

λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηϊφίλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῃ
χωομένῃ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσση
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνᾶς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἷσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῇ μιν εἵσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

'Enough of words :—marshal the host by tribes.'

ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
ἐρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γέ ρέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῖσιν ἕκαστος ἀνὴρ σήμαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας. 805

They muster by the Tomb of Myrine.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815

The muster.

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαῖολος Ἐκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἔς παῖς Ἀγχίσαιο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτῃ, 820
Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα·
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Διὸς ἡπιοιο, 825
Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἱ δ' Ἀδρηστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ, 830
υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἤδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἄρης,
νῆε δ' ὡς Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως, 845
δοσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει.

Εὐφημος δ' ἀρχὸς Κινόνων ἦν αἰχμητῶν,
νῆος Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμνη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ἰσμῖνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἶεν, ἥϋτε κούρη·
νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινήεντος.

NOTES TO THE ILIAD.

BOOK I.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. **μῆνιν Ἀχιλῆος**, 'the wrath of Achilles,'—the chief motive and central point of the poem, much of the incident practically turning on this wrath and its consequences; see, however, *Introduction* (7).

θεά, the Muse. To call on the Muse meant something in the Homeric times.

[**Πηληϊάδεω**. The genitive of A-declension (masc.) in Homer has three forms: -**άο**, -**εω** (one long syllable), and **ω** (after vowels, as **βορέας**, **βορέω**), -**εω** scanned as one syllable.

Ἀχιλῆος. The Homeric declension of nouns in -**εύς** has **η** usually, instead of **ε**, before vowels.]

2. **οὐλομένην**, adj. of participial form, 'destructive,' from stem **ὀλ-**.

ἔθηκε, 'set,' i.e. 'gave,' 'caused.'

3. **Ἄϊδι**. [This and **Ἄϊδος** are irregular (Homeric) cases of **Ἄϊδος**, as though from a form **Ἄϊς**.] Hades in Homer means the god of the world below; afterwards it came to be used also for the place.

4. **αὐτοῦς**. **αὐτός** always in the nom. means *himself*, not *he*; always when it comes in agreement with a substantive (except **ὁ αὐτός** = 'the same'); and thirdly, when it is emphatic, as it is here, coming first in the clause.

'Themselves,' as opposed to their souls; for in the Homeric idea a soul was a poor, feeble, shadowy thing, living a faint kind of life in the under-world.

ἐλώρια (**ἐλ**—'take'), 'spoil,' 'prey' (**δὲ** not cut off, for probably there is a consonant lost; see *Notes on Language*, 17).

[**τεῦχε** for **ἐ-τευχε**. In Homer the augment is optional.]

5. **πᾶσι**, with both substantives. [**τελείω**, Epic form of **τελέω**.]

6. **ἐξ οὗ**, 'from the time that.' It is better to take this (with this arrangement of stops), as depending on **μῆνιν δειδε**; it indicates the point from which the tale is to begin.

8. **ξυνέηκε** [aorist Epic of **συνίημι**], 'set them together,' 'provoked them.' **ἄρ**, also **ἄρα** and enclitic **ρα**, originally a demonstrative particle 'then,'—often used in the full simple Epic style in places where it is only clumsy to translate it. In questions (like this passage) it is naturally common.

9. **Δητοῦς καὶ Διὸς υἱός**. Leto and Zeus were the parents of Apollo and Artemis. Apollo sends the pestilence [**νοῦσος**, Epic form of **νόσος**], because he is the god of Punishment: he is armed with a bow, and sends all sudden deaths by his shafts. (*List of Gods, Introduction*, p. 17).

11. **ἄρητήρα** (**ἄρα-**, 'pray'), 'priest.' [**ἄρη-**, Epic for **ἄρα-**.] Notice the two spondees at the end of the line.

13. **λύω**, 'I set free' (20), **λύομαι**, 'I get set free,' 'ransom:' a good example of this use of the middle, where the subject of the verb *gets the advantage*, somebody else *doing the act*. Compare x. 378, **ἐγὼν ἐμέ λύσομαι**, 'I will ransom myself.'

ἄπερείσιος (stem **PER-**, 'pass,' 'finish'), 'endless,' 'countless.'

14. The 'chaplet of far-darting (see 9) Apollo' and the 'sceptre' are signs of his sacred profession and the god's favour.

Notice the long A in **Ἀπόλλωνος**; cf. 43.

18. **δοῖεν**. The Optative Pure (see Scheme). 'May they grant!' He *means*: 'I pray for your success if you restore my daughter;' but he puts the prayer to the gods and his request as two separate things,

20. **λύσαι—δέχεσθαι**. Infinitive used for imperative (Epic usage).

22. **ἐπευφήμησαν**, 'applauded' [bidding him to], etc.; 'applauded that he should.' A construction natural, but a little loose.

23. [**δέχθαι**. A common form of (middle or passive) aorist in Homer, consisting simply of the stem (**δεχ-**) and the infinitive termination **-θαι**. It is a primitive and very simple form.]

25. **κακῶς**, 'harshly.'

[ἀφίει. ι, as there is no augment. It is the bye-form of the imperfect, viz. ἴουν, ἴεις, ἴει, which is also found in Attic.]

ἐπὶ . . . ἔτελλον. In Homer's time the prepositions in compound verbs were separable, as they are (in some verbs) in modern German. Even in Attic Greek the augment and reduplication come regularly after the preposition. The actual separation of the two, as here, is called 'tmesis' (τμήσις, 'cutting'). In this way the preposition is often half adverbial, having no substantive.

κρατερὸν δ' . . . 'and laid a stern charge upon him.'

26. κίχλω. [The Epic subjunctive, for κίχω.]

This subjunctive is as good as a command, 'Let me not find' (see *Notes on Language*, 13. 1).

28. μὴ . . . οὐ χράσμη, 'Lest it avail thee not,' just as 'ne non valeat' might be used in Latin.

29. πρίν, adverb, 'sooner.'

31. ἀντιόωσαν. [Epic for ἀντιόουσας; perhaps contracted ἀντιώσαν, and then resolved again with the vowel assimilated.] Only in this phrase with the accusative, probably simply meaning 'coming to.'

32. ὥς κε (= ὥς ἄν) final, 'in order that.' [νέηαι, Epic for νέη, 2 pers., subj. pres. The original form had the *person*-endings—νέω-μαι, νέη-σαι, νέη-ται; and νέη-σαι dropped σ, and became νέη-αι, so again contracted νέη. Similarly 2 ind. is -εαι; cf. 74.]

33. ἔδωκε. Observe that the ε is long, insomuch that in some editions it is spelt with two δ's. But the fact is, most probably, that in Homer's time there was a *spirant* sounded after the δ, so that the word was pronounced *edyeisen*. The stem is δι- (originally describing quick motion, then naturally fear). The spirant is a relic of the iota, used *again* in the word, as does happen with iota (compare μέλζων for μεγ-λων). The reduplicated forms δειδοίκα, 555, δειδίσσομαι, i. 190, show the same. In i. 406 we have a vowel lengthened again before -δew-.

36. τόν. The article in Homer is used as Article ('the'), Relative ('who,' as here), and Demonstrative ('that').

So we use 'that' for demonstrative and relative, as 'that pig that I killed,' and our 'the' is really the same word. See *The Language of Homer*, 11.

37. [κλέω. Aorist imp., from κλέω; formed as though from verb in *μ*, which is the older form. See 218.

μεν, Epic for *μου*.]

ἀμφιβέβηκας, 'protectest.' Chryse and Cilla were towns in the Troad.

38. [Τερβόλο, old Epic form of genitive in O-declension.]

ἰφί, 'mightily.'

39. Smintheus was a name given to Apollo. Some supposed it was derived from *σμήθος*, 'a field-mouse,' as a pest from which the god had delivered them; others from the name of a place.

[ταί for σοί.] χαίετα, describing the effect (proleptic), 'to gladden thee.'

ἐπὶ . . . ἔπαυα, κατὰ . . . ἔκρυα; tmesis, 25.

41. [κρήνηρον, lengthened aorist of κρᾶνω (η for α).—*Lang.* 8 (d).]

44. Olympus, usually taken to be the Mysian Olympus, or mountain range of which Ida was a part; supposed in the early Greek mythology to be the home of the gods, who lived there in their palace behind the clouds. Later the heaven was naturally identified with the Thessalian Olympus, 9700 feet high, and covered with snow.

κατὰ κρήνων, 'down from the top.'

45. ἀμφηρεφέει. Long for sake of metre.

47. αὐτοῦ, 'himself,' as opposed to his arrows; see 4, Note.

ἦϊα. [For *ἦει*, from *εἶμι*, 'to go.'] Notice the grand simple picture of the god in his wrath: 'He went like the night.'

48. μετὰ . . . ἔηκεν [= μεθῆκε], 'he let fly.'

49. Observe the descriptive *tramping* sound of this line.

Compare Vergil, *Aen.* xi. 875, where the trampling gallop of the horses is imitated, and Tennyson's lines—

'The moan of doves in immemorial elms,
And murmur of innumerable bees.'

50. [οἶρήας, see 2.]

51. αὐτοῖσι, 'the men themselves,' as opposed to the mules; cf. 4, 47.

βίλος. Observe that the *o* is lengthened before the vowel; see *Language*, 17, where it is shown that *ἔχω* had a consonant at the beginning originally.

ἔχευενκῆς is doubtful; but prob. the meaning 'sharp' is right, which is common to all the stem *πικ- πεκ-*.

54. ἀγορήνδε. The suffix δε is added to express *motion to*. Thus οἰκόνδε, 'homewards.' Ἀθήναζε (= Ἀθήνας-δε), 'to Athens.' καλίσσατο. [In Epic the σ is often doubled in aor. and fut.] Middle, cf. 13; Agamemnon would actually call the meeting.

55. τῷ ἐπὶ φρεσὶ θήκε, 'for she put into his heart.' τῷ dative of Recipient, more remotely affected.

57. [ἤγεθον. Shorter Epic form of ἡγέρθησαν: compare εἰεν and εἴησαν.]

58. τοῖσι, dative after μετέφη, 'he spoke among them.' μετὰ with the dative having (in Epic) the meaning 'among.'

πόδας, accusative of respect.

60. εἴ κεν . . . φύγοιμεν in Attic would be εἰ φύγοιμεν, ἐάν being only found with subjunctive. See *Language* (13).

61. δαμῶ, contracted future.

62. [ἐρείομεν, 26.]

μάντις ('inspired' person, stem μαν-; cf. μαίνομαι), foretold by augury; ἱερεὺς by sacrifices to his god; ὄνειρόπολος by dreams.

64. ὅ, τι, 'why,' indirect, just as τί, 'why?' in direct questions.

65. εὐχολῆς, genitive of relation (thing *in respect of which* the anger is).

Compare μέλεος τῶν παθῶν, ἐπιστήμων τῆς τέχνης and the Latin imitations *integer vitae, dubius salutis*.

'Angry for prayer or sacrifice' neglected, he means.

66. τελείων, 'perfect,' 'unblemished' for sacrifice. See *Language* (10).

67. αἴ κεν . . . βούλεται, 'if perchance he may be willing,' (i.e. in that hope).

[βούλεται is Epic subjunctive with shortened vowel; the first and second plural may be thus shortened.]

ἀντιάσας, lit. 'meeting,' i.e. 'accepting.'

68. οὕς (with accent), demonstrative, 'thus.'

70. ὅς ῥ' ἔδη. An instance where the digamma is lost, and the metre is spoiled. ῥ' ἔδη is from οἶδα, stem ἰδ- = *Fiδ-* = Latin *vid-*. See *Language* (16).

[ἔόντα for later ὄντα, part of εἰμί.]

πρό τ' ἔόντα, 'what was before,' i.e. the past.

71. [νήεσσι, Epic dative of ναῦς.]

ἡγέομαι takes the dative in the sense of 'to guide,' 'to lead the way,' naturally.

εἶσω, in Homer constantly with accusative, if there is motion. The Attic usage is with genitive.

72. ἦν, from ὅς, possessive 'his.'

διὰ, 'by reason of,' as usual. His prophetic art was the cause of his guiding them.

οἱ, dative of personal pronoun σὺ.

73. [σφιν, Epic dative of σφεῖς, meaning 'to them' simply.]

74. [κέλει, 2d person from κέλομαι. See note on 32.]

75. [ἐκατηβέλετο. See note 1.] Observe -ος long.

76. [ἔρῳ, σύνθεο, uncontr. Epic forms for ἐρῶ, σύν-θου; δημοσπον, see 54.]

σύνθου, 'take heed.'

77. ἦ μὲν [later ἦ μὴν], the regular particle in oaths and strong assurances.

80. ὅτε χάσεται [for χάσσηται, 67]. In Attic would be required ἄν with the conjunction.

χέρηϊ, from χέρης, old substantive, 'vassal' (probably from χεῖρ = 'one who is in the *hand* of his master'); and χερείων (χείρων) in the comparative.

In Homer the heroes are everything; the common men are nothing; see ii. 337.

81. εἴπερ in Homer often means 'even if.' See *Language* (15).

χόλον γε, 'his *wrath* at least.' The γε emphasises the χόλον, which is opposed to κότος; see next line.

εἰ—καταπέψῃ (cf. 80) in Attic would have to be ἦν—καταπέψῃ. καταπέψῃ. We say, 'Swallow down your anger;' the Greeks said more pointedly still, 'Digest your anger.'

82. κότος is clearly the lasting 'spite,' 'grudge,' χόλος the 'rage.'

83. φράζω, 'to tell.' φράζομαι (*mental* use of middle), to 'ponder,' 'bethink one's-self;' ἥ, 'whether.'

88. ἐμὲ ζῶντος . . . δερκομένοιο. The genitive absolute; 'while I live and see the light;' it is of course a threat. 'To see (the light)' is a regular Greek phrase for *living*. βλέπω is common in this sense.

[ἐμεῦ, 37.]

89. [κοῶλης, Epic for κοῶλαις.]

90. 'Not even if thou speak'st of Agamemnon,' because of Calchas' hint, 78.

91. [πολλόν; Epic has both forms, where Attic has only a mixture of the two.]

97. [ἀεικέα, accusative uncontracted for ἀεικῆ.]

Observe πρίν here adverb and in 98 conjunction. So in Attic πρότερον . . . πρίν.

98. ἀπό . . . δομέναι, tmesis, 25. The subject is 'they,' the Greeks.

δικῶπις, 'quick-glancing,' a mark of vigour and youth, 389.

99. ἀπριάτην ἀνάποινον, adverbs, 'without price or ransom.'

100. [πεπύθοιμεν, reduplicated aorist. In the old Epic not only the perfect and present but also the aorist was found often reduplicated. In Attic the perfect is still so; the present in a few verbs; and the reduplicated aorist has disappeared except in ἤγαγον, εἶπον, etc.]

Of Chryse mention has been made, 37.

101. [κατ' . . . ἔξετο, tmesis, 25.]

103. [μένεος, Epic uncontracted genitive.]

φρένες ἀμφυμέλαιναι, 'dark-set heart' (literally 'midriff,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual φρήν, *hidden* in the body, and so by natural transference, any hidden feeling, as here μένος, 'wrath.' These constant epithets are common in the primitive style of Homer.

104. [λαμπερόωντι. The formation is made thus, -δοντι, -ῶντι, -δωντι. The contraction is resolved, the ο being *assimilated* to ω.]

ἔικτην, originally *FeFik-την*, simplest form of pluperfect dual from stem *-Fik-*, which is commonly strengthened into *Fεικ-*. The metre here shows the digamma; cf. 70, 79. The commoner form of this perfect is *ἔοικα*.]

105. κακ' ὀσσομένος, 'with ill-boding look.'

Observe the *double* superlative πρῶτιστα, like 'Most Highest;' so *Il.* ii. 228.

107. φρεσί, 'in thy heart.'

110. δῆ is scornful,—‘forsooth;’ he quotes their alleged reason, wrathfully incredulous. See *Language* (15).

114. [ἔθεν, Epic genitive for οὗ; so σέθεν, ἐμέθεν, for σοῦ, ἐμοῦ] In Homer it need not be reflexive, as it is later; it may simply be (as here) ‘him,’ ‘her,’ ‘it.’

[χερείων, Epic form for χείρων (= χερ-ίων). See 80.]

115. οὐ δέμας οὐδὲ φνὴν, ‘not in stature (cf. μικρὸς δέμας) nor form.’

117. [ἔμμεναι (ἐς-μεναι), Epic infinitive from εἰμι.]

ἤ, ‘rather than.’

119. [ἔω = Attic ὦ; cf. 70.]

ἔοικεν, digammated, from *ἔικ-*. See 104.

120. ὃ μοι . . . ἄλλῃ, ‘what spoil I am losing’ (literally, ‘is going elsewhere’). μοι is what is called the Ethical dative; the person *interested*, rather than directly *affected* by and depending on the verb.

124. ξυνήια κείμενα πολλά, ‘common store abundant.’ [ξυνήια, formed from ξυνός, ‘common,’ connected with preposition ξύν = κοινός.]

125. τὰ μὲν . . . τὰ. The first τὰ is relative, ‘which;’ the second demonstrative, ‘that.’ See line 36 and page 34.

126. παλῶλογα [πάλιν λέγ-, ‘gather’], ‘together again;’ the adjective is proleptic (39); as in English ‘I drank the cup *dry*,’ ‘I shot him *dead*.’ It expresses the *result* of the verb.

128. [αἰ, Epic for εἰ; κε, Epic for ἄν; ποθι, Epic for πού. So αἰ κε = ἐάν.]

129. [δῶσι, Epic for δῶ.]

131. δῆ οὕτως. δῆ οὕ- scanned as one syllable; figure called Synizesis, ‘settling together’ of two syllables.

ἀγαθός περ ἐών, ‘brave though thou art.’ He uses the stately formality, as Achilles had κύδιστε, 122, with a certain bitterness.

132. νόφ [Epic uncontracted, for νῶ], ‘with thy craft.’

[παρελύσει, 74, 32.]

136. ἄρσαντες κατὰ θυμόν, ‘suiting to my mind.’

ὅπως . . . ἔσται. ὅπως with the future expresses purpose, like ὅπως with the subjunctive; but it is used after verbs of *precaution* and *providing*, which is the idea here.

After this line nothing follows to answer to *εἰ μὲν* . . . ; the answer is 'well and good,' to be supplied from the sense. This sudden breaking off is common (where that is to be supplied) in Greek; it is called Aposiopesis (*ἀπο-σιώπησις*, 'becoming silent').

137. [*δώσι*, Epic for *δῶσι*, vowel assimilated; cf. 104.]

κεν . . . *ἔλωμαι*, 'I will take it.' But the use of the subjunctive with *κεν* makes it a little less peremptory than the future. In Attic Greek either the future is used, or optative with *ἄν* ('I will,' or 'I would'): in Epic Greek there is a finer gradation,—Future, Subjunctive, Future with *ἄν*, Subjunctive with *ἄν*, Optative with *ἄν*. See *Language*, 13 (2).

138. [*τέος*, Epic for *σός*.]

139. *κεν κεχολώσεται*. See note on 137.

δν κεν ἔλωμαι, the regular Indefinite Construction (see *Language*, p. 38 (b)); 'whomsoever I come to.'

141. [*ἐρύσσομεν*, Epic for *-ωμεν*, see 67.] It is the hortative subjunctive, 'Let us draw,' 26.

142. *ἐν* . . . *ἐς* . . . *ἄν* (for *ἀνά*), prepositions separated from the verbs (tmesis, 25) and used adverbially.

ἀγείρομεν . . . *θείομεν* (26) . . . *βήσομεν* are all aorist subjunctive.

144. *εἰς* . . . *ἕστω*, 'and let one wise man be chief.'

148. *ὑπόδρα ἰδόν*, 'with scowling glance.' [*ὑπόδρα* is from *ὑπό-* *δρα-* = *δρακ-*; and so is a most descriptive word, 'looking under.']

149. *ἀναιδείην ἐπιδέμεν*, 'clothed with shamelessness.' (*ἐννυμι* can take double accusative of the person and the dress; hence the passive can have accusative of the dress, as here.) For form *ἐπιδέμεν* see *Language* (16).

150. *τοῖς—ἑπεσιν*. A not unnatural double dative, the verb 'obey' having relation both to the command and the commander.

The same occurs in Latin, in the phrase 'dicto audientes esse alicui.'

πέθεσθαι, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic too. But see *Language* (13).

152. [*ἦλυθον*, Epic for *ἦλθον*.]

153. *μαχησόμενος*. [Epic varied form for *μαχεσ-*, in Attic contracted to *μαχούμενος*.]

Observe -ος long for metre's sake ; see *Introduction*, notes on the metre.

μοι, ethic, 120.

154. οὐδὲ μὲν [in later Greek *μήν* after οὐδέ, 77], 'nor indeed.'

155. Φθίῃ, part of Thessaly celebrated as Achilles' home.

158. ὅφρα σὺ χαίρης, 'that thou mayst rejoice,' not 'mightest,' as one might expect after ἐσπόμεθα, because the end was not yet attained. The sequence is thus varied for a clear purpose (χαίρης for χαίροις), as is often the case.

159. 'To have the face or eyes of a dog' is (in Homer) to be utterly shameless.

160. τῶν, rel. 36. Genitive of reference or relation ; cf. 65.

162 [υῖες, Epic variant form with υῶς (which alone appears in nominative singular).]

163. οὐ μὲν = μήν, 154.

164. ὅπποτε [Epic for ὅποτε] πέρωσι, 'whenever they plunder.' Indefinite subjunctive, without ἄν, as often in Homer. See *Language*, 13 (6).

165. 'The most part of furious war my hands accomplish.'

166. ἐπεὶ κε κἄμω, 'whene'er I am weary' (indefinite subjunctive, 139).

169. Φθίην-δε. The δε is 'to,' expressing motion ; cf. Ἀθήναζε for Ἀθήνας-δε.

170. [ἔμην. ἰ-μὲν, Epic infinitive for ἰ-έ-ναι.]
σ', for σοι.

171. Subject of ἀφύξειν is 'I.'

173. θυμὸς ἐπέσσυται, 'thy heart is eager.' (ἐπέσσυται, perfect passive of ἐπισεύω.)

174. [ἐμεῖο, Epic varied form of genitive of ἐγώ.]

175. κε τιμήσουσι. Note on 137.

[μητέρα, Epic nominative for μητέρας. Compare Latin form, *poeta* = ποιητής.]

He says that Zeus will honour him ; but he knows not what Zeus has in store for him afterwards.

176. [ἔσσι, Epic for εἰ.]

180. [σέθεν, Epic form for σοῦ.]

184. κ' ἄγω, 'I will bring,' subjunctive ; cf. 137.

187. 'To fancy himself my equal, and rival me openly.'

[ὁμοιωθήμεναι, Epic for ὁμοιωθῆ-ναι.]

188. Πηλείων, another form of Πηλεΐδης.

189. λαοίοισι [Governed by ἐν, οἱ being dative of recipient], 'shaggy,' 'hairy;' supposed a mark of manly strength.

191. τοὺς μὲν, 'the others.' ὁ δέ, 'but *he*,' with a slight emphasis, as there is no need to have the subject expressed.

The optatives are deliberative; optative because μερμήριξεν is historic, according to the regular sequence of moods. [See page 44, (3).]

ἀναστήσειεν, lit. 'remove,' i.e. 'scatter.'

193. εἰς, for ἕως, 'whilst.' (It is sometimes written ἕως here, but clearly the metre requires εἰς.)

194. ἔλκετο, imperfect, 'began to draw;' he never finished it, 219.

ἦλθε δ'. This δέ is sometimes added superfluously to the principal verb, after dependent sentences. See PARTICLES, *Language* (15).

195. πρὸ . . . ἦκε, tmesis, 25.

197. κόμης, 'by the hair.' Perhaps genitive of attachment, like ἔχομαι τῆς ἐλπίδος.

200. [φάανθεν, Epic for ἐφάνθ-ησαν.] 'Shone;' cf. 57.

201. 'And lifting up his voice (*φωνήσας*), he spoke winged words to her.' [μιν, Epic personal pronoun.]

204. τελείσθαι, 'will be fulfilled.' Middle form, with passive meaning.

205. ἦς [*αἷς*, 179], from ὅς or ἐός, 'his own.'

ἂν ὀλέσση, 137. ὑπεροπλι-ησι, ι long, for metre's sake. 'For his pride soon shall he die.'

207. [αἶ κε, 128. πίθεται, 32.]

211. 'But with words (not with deeds, *μηδὲ ξίφος ἔλκεο*), right well revile him, as indeed it shall come to pass.' [*ἔσεται*, Epic for *ἔσται*.]

ὥς ἔσεται περ is a little obscure, but means 'Achilles may *talk* about the injustice, and protest in words, for *justice shall be done him*;' and so is practically explained in the next three lines.

[The commoner explanation, 'however it may happen,' i.e. 'with what words you please,' the Greek will hardly admit.]

214. [ὕβριος, Epic for ὑβρέως; common with ι-nouns.]

ἴσχω, other form of ἔχ-, 'refrain.'

216. σφώϊτερον ἔπος, 'the word of you two,' Athene and Here. εἰρῆσθαι. There are three forms—ῥύομαι, ἐρύομαι, εἰρύομαι, meaning strictly to 'draw to one's-self,' and so to 'guard,' 'keep.'

217. καὶ . . . περ κεχολωμένον, lit. 'even being wroth,' i.e. 'though wroth.'

[δς, 68.]

218. δς κε—ἐπιπαύθηται, 139, and *Scheme*.

μάλα τ' ἔκλυον. The τε is a kind of enclitic demonstrative, 'him then they hear.'

ἔκλυον. (1.) *Form*.—The present, κλύω, does not occur in Homer, only this tense (with κλύθι and κέκλυθι), which is best parsed not as imperfect but as aorist. (2.) *Meaning*.—The aorist is used where we should use present, to describe a habit. It is called habitual or gnomic aorist.

219. ἦ, 'he spake;' old verb ἦμι (which is also found). ἦ is still found in Attic Greek in the Epic formula, ἦ δ' δς, 'said he.' [= Latin *a-iō*.]

σχέθι, 'held.'

221. Οὐλύμπόνδε, 54.

βεβήκα, pluperfect, 'was gone.'

225. κυνός, 159.

'The heart of a deer' requires no comment. These vivid comparisons are in the true simple style of Homer.

226. πόλεμον. ο long; the stress of the foot (arsis) comes on it. Also there is a lost consonant. See *Language* (17).

228. τὸ δέ τοι κήρ εἵδεται εἶναι, 'that seems death to thee,' scornful.

230. 'To take (his) gifts away, whosoe'er,' etc. The antecedent is easily supplied. εἴπῃ, indefinite without *ἄν*, 164.

232. ἦ γάρ, 'for surely else.' 'Else' has often to be supplied in Greek.

233. ἐπὶ μέγαν. Vowels are often lengthened in Homer before liquids. The voice can *dwell* so easily on liquids. See *Language* (18) δ.

235. ἐπεὶ δὴ πρῶτα, 'after it has once. . . .' The simile is imitated, Vergil, *Aen.* xii. 206.

238. οἱ τε . . . εἰρύαται, 'who guard the laws by charge from Zeus.' For θέμιστες, see note on ii. 206.

[εἰρύαται is perfect, for εἰρυνται; the α for ν is regular in Ionic dialect.]

243. πίπτωσι, indefinite. See *Language*, p. 41, (6).

244. δ τ', 'that.' δ for δτι, as Homer often uses it. The vowel cut off is ε, not ι; the ι of δτι is never elided; δ τε, like οἱ τε, 238. The τε enclitic, and may be said to have no meaning.

245. ποτὶ = πρός.

248. Pylos, on west coast of Messenia, close to the island of Sphacteria, the scene of a famous incident in the Peloponnesian War, and also of the battle of Navarino.

250. 'For him already had two generations of men perished, who before with him were born and reared, . . . and he ruled among the third.'

μερόπων, a doubtful word, probably means 'mortal' (according to others 'greedy : ' less likely).

[The old derivation μερ-όπ-, 'articulate-speaking,' is improbable, both in origin and meaning, and the best authorities now give it up.]

251. [ἐφθίαθ', Epic for ἐφθιντο, pluperfect passive, φθίνω; cf. 238.]

οἱ, governed by ἄμα.

[τράφεν (strong aorist passive), 57.]

τράφεν ἡδ' ἐγένοντο. In the wrong order. So in *Od.* v. 264 he says, 'having dressed and washed;' iv. 208, 'at his marriage and birth;' xii. 134, 'his mother having reared and borne him.'

It is the right order to one *looking back*.

252. τρίτατος. So we find πρώτιστος, δεύτερος, ἐβδόματος, ὀγδόατος. See *Language* (7).

256. [κε-χαρ-οί-ατο, reduplicated aorist optative; stem, χαρ-(χαίρω).] Termination -ατο for -ντο, see 238.

257. 'If they learned all this tale of your strife.' Genitive (dual) of relation, depending rather on τάδε than on πύθολατο.

258. περί, in its old sense, 'above;' 'above the Greeks in counsel and in war.' βουλήν, accusative of respect, and μάχεσθαι infinitive of explanation, defining *in what* he was superior.

262. [άνερας, Epic for άνδρας.]

ἴδωμαι, very like a future,—'nor can I ever see.' See *Language* (13).

266. *κάρτιστοι* = *κράτιστοι*. *ρ* has a tendency to change places with its vowel ; cf. *βραδ-βαρδ-*, *θρασ-θάρσ-* (metathesis).

267. [*ἴσαν*. Simply unaugmented *ἦσαν*.]

μέν = *μήν*, 154.

268. *φῆρ* [Aeolic form for *θήρ*, compare Latin *fer-a.*], 'a beast.'

The 'mountain-beasts' were the Centaurs, who were so called from the wild life they were supposed to lead in the Thessalian hills. The story was that the *Lapithae*, a powerful tribe who lived near under a king Pirithoos, invited the Centaurs to Pirithoos' wedding feast ; but the latter attempted to carry off the women, and so a battle arose in which the Centaurs were worsted and expelled from their homes. In later times they were conceived as half men and half horses, and are so represented in the sculpture on the frieze of the Parthenon, now in the British Museum.

The heroes in 263, 264 are all Lapithae.

269. *καὶ μὲν* = *καὶ μήν*. So again, 273.

271. *κατ' ἑμ' αὐτόν*, 'by myself,' *i.e.* in single combat.

κείνοισι is clearly the Centaurs.

272. *μαχέοντο*,—for there are both forms, *μαχέ-ομαι* and *μαχ-ομαι*, 267.

273. [*ἔϋνιεν* for *ξυν-έσαν*] 'Listened to my counsels.'

274. [*ὑμμες* for *ὕμεῖς*.]

275. *περ ἑών*, 'even being,' *i.e.* 'though thou art.' In Attic *καίπερ*. See 217.

277. *Πηλεΐδῃ ἔθειλ' ἐ-ριζ-*. The *-δῇ ἔ-* becomes one syllable by uniting in pronunciation ; cf. *βουλέων*, 273 ; and 131 (synizesis).

[*ἐριζέ-μεναι*, Epic infinitive for *ἐρίζ-ειν*.]

278. *ἔμμορε*, perfect of *μείρομαι*, root *μερ-μαρ-*, 'has for his portion.' Cf. *μοῖρα*, 286.

τιμῆς is genitive partitive.

'A king's portion is not equal honour,' *i.e.* he must have more.

280. [*ἔσσι*, 176.]

282. [*τέόν*, 138.]

283. *αὐτάρ*, etc., 'ay, I beg thee abate thy anger toward Achilles.'

'*Ἀχιλλῆ-ι μεθέμεν*, *ι* long ; cf. 233. [*μεθέμεν* = *μεθεῖναι*.]

284. ἔρκος πολέμοιο, 'defence against war' (objective genitive).

286. [ἔειπες. The stem is -*ἔειπ-*, 108. The aorist from this stem is reduplicated, *ε-ἔειπ-ον*, and when the digamma disappeared it became *ἔ-ειπ-ον*, two of the *ε*'s contracting. This is the only way of accounting for the *ειπ-* in the other moods.

κατὰ μοῖραν, lit. 'according to the portion,' *i.e.* 'according to what is fit,' 'duly.'

287. [ἐμμέναι, 117.]

περί, in its early sense, 'above.'

288. [*κρατεῖν*, uncontracted for *κρατεῖν*. *πάντεσσι* for *πᾶσι*, 71.]

289. *τιν'*, 'some one,' 'many a one;' meaning chiefly himself.

[*ὄτω* = *οἶομαι*.]

290. [*μιν*, 201. *έόντες*, 70.]

291. *τοῦνεκα*, 'therefore,' = *τοῦ ἕνεκα*, 'for the sake of that.'

προθέουσι, 'rush forward.' Observe the plural *προθέουσι*, with neuter *ὀνειδεα*.

The whole line then means: '[If the gods have made him a warrior] On that account do taunts rush forth for him to utter?' *i.e.* 'is he to insult us at his will, because he is a fighting man?'

This is better than to assume, as Liddell and Scott and others do, another verb *προθέω*, 'to put forward,' 'to permit:' for the sense is strained; there is no sign of such a verb elsewhere; and *προθέω* in the sense of 'rush forward' is a regular Homeric word.

293. *οὔτιδανός*, 'worthless' (*οὔτις*).

294. [*ὅττι*, Epic for *ὅτι*.] The subjunctive is indefinite; see 139.

295. [*ἐπιτέλλω*, 76.]

296. Achilles repeats this sarcastically from Agamemnon's mouth, 289.

302. *εἰ δ' ἄγε μὴν παρήσαι*, 'or come now, try.' A common formula in Homer, the *εἰ* being probably elliptical. Lit. 'but if (you like, or you don't believe me, or, etc.), come now try.' See 524.

[*γνώωσι*, 137.]

303. *ἔρωσά* (One of the numerous derivatives from stem *SRU-*, 'to gush'), 'shall flow forth.'

305. *ἀν-στήτην* [*ἀν* often loses its *α* in composition in Epic], 'stood up.'

306. *ἕσας*, 'even-built.' [A peculiar Homeric feminine of *ἴσος*, 'equal,' with an additional vowel.]

307. *οἷα*, from *δε*. [Originally *εφε*s (of which another form, *εφες*, is found, see 534) = Latin *meus*, *F* vanishing, *ε* becoming aspirate.] Possessive, 'his own.' Menoitades is Achilles' friend Patroclus.

308. [*ἀλαδῆ*, 169.]

309. *ἐς*—*ἐκρυε* (tmesis, like *ἐς-βῆρε*), 'he chose twenty rowers into it.'

ἐκατέρβη (*ἐκατέρω*, 'a hundred,' *βε*-, 'ox,'), 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice.

310. *βῆρε*. Homer uses the weak aorist for 'made to go' (for which, later, they used another word, *βεβάηω*).

311. *ἐν δέ*, adverbial, 'and among them.' *τελέ-μεγας*, 'wily,' is a constant epithet, 103.

313. *ἀπὸ λουαίνεσθαι*, 'to purify themselves,' (*λῶ-μαι*, properly 'that which is washed,' 'washing,' 'filth'); for they also were under the god's wrath for Agamemnon's trespass.

316. *ἀτρυγέτοια*, 'barren' (*ἀ*-, 'not,' *τρώγω*, 'ripe fruit'); constant epithet of sea, as opposed to the land.

317. *Διυσσομένη περὶ καπνῷ* seems to mean 'rolling round in the smoke,' the *περὶ* being used loosely.

321. *οἱ*, 'to him.' Not confined to reflexive (*σὶν*) as it is in Attic.

[*ἔσαν*, 267] Observe the mixture of dual and plural; and again

332. The verb may always be either.

δριμύς, 'active,' 'nimble;' compare *δριμύς*.

323. 'Take her by the hand and bring.' *χειρὸς*, for genitive, 197.

ἄλόντε, dual. *ἀγέμεν*, infinitive for imperative; cf. 20 [for *-μέναι*, see 277].

324. [*δῶσι*, longer form of *δῶσι*, 129. Epic 3d singular subjunctive aorist.] For the rest of this line, see 137.

325. *ρίγιον*, 'more terrible,' literally 'shuddering,' as though formed straight from noun-stem *ρίγ*-. So we find in Homer *κῆδιστος*, *κύδιστος*, *ἐλέγχιστος*, see ii. 285. The word gives a very vivid force to the line.

326. See 25.

327. *ἄεκοντε*, 'loth,' naturally; it was an odious office.

331. *αἰδομένω*, 'ashamed,' takes accusative of the person *at* whom the shame is felt, like *φοβοῦμαι*. [Epic for later form *αἰδέομαι*.]

332. [ἑρέοντο, Epic bye-form of ἔρ-ομαι, 'I ask,' 272.]

333. ὁ ἔγνω. Observe the *hiatus*, as it is called, the two open vowels coming next each other. It seems commoner in Homer after first foot than elsewhere; see, however, 569. It is, of course, quite a different case from those where a consonant has been lost (532).

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person (Διὸς ἄγγελοι) and innocent of offence toward him.

336. [δ, Epic relative = δς. σφῶι, 'you two,' uncontracted.]

337. Πατροκλῆς and Πάτροκλος, two forms of the name, both used. He was the hero friend of Achilles. On their friendship much of the story turns.

338. [σφῶϊν, 'to them two,' uncontracted.]

339. πρὸς, in its early sense, 'before;' so it is used in adjurations always: πρὸς θεῶν, 'by the gods.'

340. τοῦ βασιλῆος ἀπηνέος, 'that king so cruel.' The article still with its old demonstrative force, so that the adjective and substantive can be inverted in order; cf. ii. 275. See *Language* (11).

ἀπηνής, 'harsh,' 'rough.'

δὴ αὖτε, 130.

341. γένηται, after εἰ, 81.

342. γάρ. Observe a long before vowel for metre's sake; but there is perhaps a trace of lost consonant; see page 51 (17).

343. 'To look before and after.' A natural simple phrase for prudence.

344. μαχέοιντο. Observe the optative (remote) instead of subjunctive (near) in the final clause, after primary tense οἶδε. Homer uses this when the principal verb is *negative*, and so the purpose *imaginary* and *more remote*. (*Odyssey* ii. 53.)

348. κί-εν, 'went.'

349. νόσφι λιασθείς, 'turning aside, apart from.'

351. ἤρῃσατο, 'he prayed' [ἀρά-]. His 'dear mother' was Thetis, the sea-goddess, who dwelt at the bottom of the sea with her father Nereus.

352. μινυθάδιον, 'short-lived.' (μιν-, 'small;' cf. *minor*, *μινύθω*, etc.)

353. 'Honour surely Olympian Zeus should have pledged to me.'

[ὄφελαι, Epic for ὄφελε, from ὀφείλω.]

ἐγγυαλίζω, from ἐγ-γυή, 'a pledge.'

359. ἥύτε, 'like;'; ὀμίχλη, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. κατέρεξεν, 'stroked,' 'pressed.'

ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε, 'and spoke, and called him.'

362. σε φρένας, double case, the part and the whole (Nearer Definition), like ποῶν σε ἔπος φύγεν ἕρκος ὀδόντων.

363. [εἶδομεν, for -ῶμεν, 141.]

365. [ἰδυῖη, Epic varied form for εἰδυῖα. The ἰδ- is only in the *feminine* of participle, but it is also well known in ἰδμεν, ἰδμέναι.]

366. Θήβην, city of Eetion, father of Hector's wife Andromache, probably in Mysia, not far from Ida.

368. δάσσαντο. δαι-, 'divide.'

371. From here to 380 is repetition. See 12 sqq., 22 sqq.

383. ἐπασσύντεροι (ἄσσον, 'nearer'), 'one upon another.'

τὰ δέ, 'and they,' demonstrative.

384. [ἄμμι, Epic for ἡμῖν.]

385. θεοπροπίαι, 'prophecies' (derivation doubtful).

ἐκάτοιο, 'of the far-shooter,' Apollo, of course. There are various forms of the word, ἐκήβολος, ἐκατηβέλτης, etc.

386. ἰλά-σκ-εσθαι, 'to propitiate' (ἱλαος).

387. Ἀτρεΐωνα, another form of the patronymic Ἀτρεΐδης.

388. δ, masculine relative; see 336. See *Language* (11).

Perhaps the heavy rhythm ἠπελησεν μῦθον is intentional, to suggest his wrath and sullenness.

389. ἐλικώπες, 98.

390. Of Chryse we have heard, 37. ἀναξ is Apollo.

391. νῦν, adverb, 'but now.'

[ἔ-βα-ν, simplest Epic form of third plural aorist, consisting of augment, stem (βα) and ν.]

393. περισχέο παιδὸς ἥϊος, 'protect thy noble son.' It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes.

394. For long α, see 233. Compare also ἐνὶ μεγάροις, 396.

397. 'I heard thee boasting, when thou saidst' Observe the primitive style.

[ἔφησθα. Note the suffix -θα attached on to second person. In Attic we still find it in ἦσθα and οἶσθα.]

399. [μιν, 201.]

400. These three gods are now favouring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favour to Trojans.

402. ὧχ' (before aspirate) is ὦκα [Epic adverb from ὠκύς], 'quickly.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. *Od.* x. 305.) See ii. 813.

404. οὔ, 'his,' reflexive possessive, 307.

πατρός, Poseidon.

406. ἐπέδεισαν, for the quantity, see 33.

407. [γούνων, Epic form from simpler stem γον- or γουν-, equivalent to Attic γονάτων.] For case, see 197.

408. ἐπὶ . . . ἀρήξαι, 'to aid,' tmesis, 25.

409. τοὺς δέ . . . Ἀχαιοὺς, strictly an apposition, 'and them, the Greeks.' See *Language* (11).

κατὰ πρύμνας, 'by the sterns,' i.e. on the shore, by the ships which were beached prow outwards.

[ἔλσαι, Epic weak aorist, rare with liquid verbs.]

410. ἐπαύρωνται, 'have joy of their king,' bitter irony, of course.

412. ἦν ἄτην, 'his folly.'

δ τ', 244.

414. αἰνά, adverb, 'terribly,' i.e. 'why did I bear and rear thee thus for woe?'

415. ὀφείλες ἦσθαι, lit. 'thou oughtest to have sat,' i.e. 'would that thou wert sitting,' a wish, and so introduced with αἶθε, 'O if' The expression is thus quite natural, though not strictly logical.

416. αἶσα, 'thy portion' (ἴσος). μίνυνθα, 'for a short while' (understand 'is'). δῆν, 'for long.'

α-. Long before δῆν, because δῆν was probably originally δFήν. It is long also before δηρόν for the same reason.

417. δῖϋρός, 'wretched.'

418. ἐπλεο, stem πελ-. This clipping of the stem-vowel is called 'syncopating,' the tense being the 'syncopated' aorist.

τῷ, 'therefore.' Lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In *Odys.* i. 23 Homer calls them 'furthest of men,' and says they were 'divided into two, one tribe toward the setting, and one the rising sun.' They are 'blameless,' perhaps, because they live so far off.

μετά, with accusative; originally 'to the midst of,' 'to join,' 'to see,' as here.

424. χθιζός, 'yesterday' (later χθές).

κατά, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.'

δῶ, curious short form of δῶμα, 'house.'

428. [ἐβήσετο, strange Epic form with the ε of the strong aorist, and the σ of the weak aorist. So we find δύσετο, οἶσε, etc.]

429. γυναικός, 'for a woman,' 65.

430. βίη ἀέκοντος, 'in despite of him so loth.'

433. The parts of the ship were:—ιστός, 'mast;' ιστοδόκη, 'mast-stand' (a kind of trestle); ιστίον, 'sail;' πρότονοι, 'stays' (ropes supporting and fixing the mast); εὔναί (lit. 'beds'), 'the stones for mooring;' πρυμνήσια, 'the stern cables,' fastened to the stones which served for rude anchors.

436. ἐκ- in these lines belongs to the verbs.

438. βῆσαν, 310.

Ἀπόλλωνι. a long.

444. ἱλασόμεσθα (ο for ω, 141), 'propitiate.' (ἱλαος, 'propitious.')

449. The sacrificer took barley grains whole (οὔλαι), roasted and mixed with salt (*mola salsa* in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called οὐλόχυται.

451-2. 37-8.

453. ἡμέν—ἡδέ, 'as—so.'

454. ἐμέ. ε long before liquid, 233.

ἔψαο (ἔπτομαι), 'press hard.'

455. 41.

459. The order of the sacrifice is—(1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim's head and cut the throat, and flay it (459); (4.) They cut out the thighs, covered them with double fold of fat, and laid slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten.

αὔευσαν (formation doubtful). 'They drew back' the victim's head, to cut its throat more comfortably.

461. δι-πτυχ-, 'two-fold.' [It is an irregular accusative singular of δίπτυχος, as though from δίπτυξ, and agrees with κνίσην.]

ῥωμο-θετ-, 'raw . . . place' (to put raw flesh upon).

462. [σχέψης, Epic dative, 179.]

αἶθ-ονψ, lit. 'with burning face,' 'glowing.' An imaginative word used regularly with οἶνος; also of copper and of smoke.

463. πεμπώβολα (ὀβελός), 'five-pronged forks.'

465. μίστυλλω, 'to slice.'

467. [τεύκοντο, reduplicate aorist of τεύχω, stem τυκ-, 'make;'] cf. τέκτων, τίκτω, τόξον, etc.]

468. ἔτση, 'fair,' all partaking equally.

469. ἐξ ἔρον ἔντο [ἐξίημι], lit. 'they had let go desire,' i.e. 'had sated their desire.'

470. ἐπι-στεφ-, probably in a primitive sense of 'press,' and so 'fill' (the genitive being therefore used of *fulness*); and from this the common meaning of στεφω, 'to crown' or 'tie,' is derived.

471. ἐπάρχεσθαι is a special term, describing the offering the first drop of wine to the gods before drinking.

474. μέλποντες, active,—'hymning' the far-shooting god, Apollo.

477. ἥμος, old adverb of time, 'when.'

ἡριγένεια, 'early born.'

479. ἔκμενος, 'favourable.' (ἐκ-, 'come ;' probably the primitive idea of wind 'coming.')

481. πρήσεν (πρήθω, 'to blow out').

482. στείρη, 'with the keel,' i.e. the keel made the waves roar.

483. διαπρήσσω (for -πρασ-), 'accomplishing.'

486. ἔρματα, 'props.'

489. υἷος. Some people read Πηλῆος, and make υἷος with a short ι ; it is better to scan Πηλέος two syllables (synizesis).

490. πωλ-έσκ-ετο, 'go continually.' The addition of this syllable, -έσκ or -σκ, to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in γηρά-σκω, and in Latin *viresco*, *rubesco*, etc. The form is called *inceptive* or *inchoative*, which describes only the second use ; *frequentative* is rather the name for this use.

493. ἐκ τοῦτο, 'from that,' a perfectly simple phrase instead of an adverb.

494. [ἔ-σαν, simple Epic form, composed of stem and termination, instead of full ἦεσαν.]

495. ἐφευμέν. Pronounced as three syllables ; cf. i. 130 (synizesis).

496. ἀνεδύσσετο. [Mixture of strong and weak aorist, see 428.] The verb properly means 'rose up,' and the construction with the accusative κύμα is rather loose : the sense is clear, 'she rose *and* left the wave.'

498. εὐρύοπα (from εὐψ, 'voice'), 'wide-thundering.'

501. ἀνθεράν, 'chin.' The gesture was a primitive sign of entreaty.

505. ἀκνυμώτατος ἄλλων, 'swiftest of fate as compared with the others' (like the genitive with comparative), i.e. 'swifter to die than others.'

509. τόφρα . . . ὀφρα, 'so long . . . until.'

510. ὀφάλλειν τιμῇ, 'to make great with honour.'

ξ. Not reflexive, 321. For the seeming hiatus, τέ ἐ, see *Language*, 16.

511. νεφέληγερέτα, 'cloud-gathering.'

[The form is Epic nominative, having dropped the s, and may be compared to *poeta*, *pirata*, the Latin forms of ποιητής, πειρατής.]

512. ἀκέων, 'still.' (The stem appears in ἀκέομαι, ἦκα.)

513. ἔχετο, 'she clung.'

ἐμπεφυῖα [Strong form of perfect from φυ-], lit. 'grown fast to,' a strong but quite simple metaphor.

514. νημερτές (νη, negative ἀμαρτ-), 'without fail.'

κατά-νευσον, 'assent.' Lit. 'nod down;' a natural transference of meaning.

515. ἀπό-ειπε (not ἀπειπε, for the digamma is before εἰπ-; see *Language* (16)).

οὐ τοι ἐπι δέος (ἐστί understood with ἐπι), 'there is no fear upon thee,' i.e. 'thou hast nought to fear.'

For long ι before δέος, see 33.

518. λόγια ἔργα (verb understood), 'there will be sore trouble.'

ὃ τε, 'in that,' 'for that,' 244.

520. καὶ αὐτως, 'even as it is,' 'even now.'

522. ἀπόστιχε (aorist of στειχ-, stem στιχ-), 'depart.'

523. μελήσεται, 'shall be my care;' usually active μελήσει.
(For the use of future with κε, see 139, note on 137.)

524. εἰ δ' ἄγε . . . κατανεύσομαι, 302.

526. οὐ γὰρ ἐμὸν . . ., 'for no (words) of mine can be recalled or can deceive, or fail of fulfilment,' etc.

The substantive with ἐμὸν is wanting, but practically its place is supplied by the relative clause ὃ τι κεν . . . κατανεύσω.

528. ἐπὶ with νεύσε, tmesis.

529. ἐπιρρώσαντο (ἐπιρρώομαι, SRU-), 'flowed,' 'waved.'

530. (κρατός. a long, genitive of κάρα. κράτος, a short, 'strength.')

531. [διέτμαγεν, Epic aorist passive from διατμήγω, bye-form of διατέμνω, 'to part or separate.' The stem of τέμνω is ταμ- or τμα-, and from that a secondary stem, τμαγ-, is formed. For -εν instead of -ησαν, see 57.]

Observe dual nominative and plural verb; quite common in Attic Greek.

532. ἄλα ἄλτο. Apparent hiatus; but the word originally began with s (salio), then the s became aspirate, and now the aspirate is lost. No doubt the lost consonant is enough to account for the open vowel. See *Language* (17).

[**ἄλτο**, syncopated Epic aorist, from stem ἄλ- (**ἄλλομαι**).]

533. [**ἔός**, Possessive, other form of **ός**, see 307, where the origin is explained, which accounts for **δέ** not being elided.]

[**ἀνέσταν**, simplest Epic form of 3d plural aorist; the stem **στα-**, and the **-ν**, instead of the fuller form **ἔστησαν**.]

534. [**σφοῦ**. See 307.]

536. **οὐδέ μιν ἠγνόησ' ὅτι**. Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of *this respecting him*, that.'

537. **συμφράσσατο**, 'devised with him,' 83.

538. **ἄλλοιο γέροντος**, 'the old sea-god,' Nereus.

540. **δὴ αὖ**, synizesis, 340, 130.

542. **δικάζεμεν**, in its simplest sense, 'to resolve,' 'decide.'

543. **ὅτι νοήσῃς**. For construction see 164.

546. [**εἰδήσειν**, Epic future of **οἶδα**. The regular form, **εἴσομαι**, also occurs, 548.]

χαλεποί τοι ἔσονται, 'they shall be hard for thee (to know).'

[Observe Epic elision of **-αι**.]

547. After **ἐπεικέες**, **ἦ** is readily supplied. 'Whatsoever (**μῦθος**, 'purpose') it (may be) fit for thee to hear.'

549. [**ἰθέλωμι**, Epic first person subjunctive, retaining the old personal suffix **μι**.]

553. Observe the Greek idiom of the *present*, with **πάρος** (as with **πάλαι**, and measures of time), where we use the *perfect*—'I have not ere now too much inquired nor asked.'

554. **ἄσσο' ἰθέλησθα** [**ἄσσα**, Epic form of **ἄτινα**. For subjunctive, 164; for **-θα**, 397].

555. [**δαίδοικα**, Epic perfect for **δέδ-**; see 33.]

558. **ὥς—τιμήσῃς**, the subjunctive of purpose, used somewhat loosely after **κατανεῦσαι**, a verb of *promising*. So in Vergil, *Aen.* xi. 153.

559. [**πολέας** (two syllables by *synizesis*, 130), Epic accusative of **πολύς**, instead of the other form **πολλούς**.]

561. [Observe the Epic variations—**ὄτω**, 558, **ι** short, and active; **ὄτεια**, 561, **ι** long, and deponent.] 'Thou art ever suspecting, and watching me.'

562. **πρήξαι**, 483. **ἔμπης**, Epic for **ἔμπας**, 'anyhow.']

ἀπὸ θυμοῦ, 'from my heart,' i.e. 'displeasing.'

563. τὸ δέ τοι, etc., 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a very human husband at his wife's prying, and provoked to a very human stubbornness and ill-temper.

566. μὴ . . . οὐ χραίσμωσι (from χρε-). Both negatives required; 'lest they avail you not against me,' 'lest they keep me not off from thee,' see 28.

567. ἄσσον ἰόνθ' (accusative after χραίσμειν, which, though often used, like ἀμύνω, with dative only, 'to help,' can also, like ἀμύνω, take accusative of the enemy warding off, *against* whom the aid is given), 'coming near' to smite or punish, a natural euphemism. ἰόντα therefore agrees with με understood.

[ἐφέλω, subjunctive, 26.]

ἀάπτους, 'not to be touched,' 'resistless.'

569. καθήστο ἐπιγνάμψασα. Observe the hiatus, 333.

ἐπιγνάμψασα, 'bending,' a vivid word for her reluctant endurance.

572. ἐπὶ ἦρα φέρων, tmesis (not ἐπλήρα, as some books have it, for *Od.* iii. 164, we have ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες), 'showing kindness,' 'doing a pleasure.' ἦρα an accusative neuter (probably from stem ἐρ-, cf. ἔρως, ἐρατεινός, etc.) meaning 'desirable.'

574. ἐριδ-άλνω, 'strive,' another form from ἐριδ-, besides the common ἐρίζω.

575. κολῳός, 'brawling' (from the fertile stem καλ-, 'call,' 'shout').

576. τὰ χερείονα (114) νικᾷ, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [νικέησι, Epic form of νικέ-η, subjunctive present of νικέω. ει- for ε-, see *Language* (10).]

581. στυφελίζαι, 'to dash down,' from στυφελός, 'hard, solid,' from stem στα-. After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,'—(he can easily do it): 'for he is mightiest.' They re-

membered how Zeus had dealt with the rebel Titans, and his father Kronos.

This breaking off of the sentence (apo-siopesis, 136) is effective : a blank left for the fearful fact.

582. **καθάπτεσθαι** (infinitive for imperative, 20), 'touch him,' i.e. 'approach him' with soft words.

586. [**τέτλαθι**, Epic reduplicated aorist imperative from **τλήναι**]

589. **ἀντιφέρεσθαι**, 'to cope with,' 'to resist.'

590. **μαεῶτα**, perfect from stem **μα-**, 'eager,' 'forward.'

591. **τεταγών**, 'seizing' (reduplicated aorist from stem **ταγ-**, connected with Latin *tango* and probably English *take*).

ποδός. For genitive see 197.

βηλοῦ (**βα-**, 'go'), 'threshold.'

593. **κάππεσον** (by assimilation) for **κατά-πεσον**, then **κατ-πεσον**, **καπ-πεσον**.

Lemnos (*Od.* viii. 284) was the 'dearest of all lands to Hephaistos;' probably the volcanic hill Mosychlos gave rise to this old tradition.

[**ῆεν**, Epic for **ῆν**.]

594. **Σίντιες**, the old inhabitants of Lemnos; probably wild robbers (**Σίντιες**, from **σίν-ομαι**, 'to damage') from Thrace.

597. **ἐνδέξια**, 'towards the right,' the regular custom at feasts. With us the wine goes the other way. Accusative used adverbially.

599. [**ἐν-ῶρ-το**, syncopated aorist with passive meaning from **ῶρ-νυμι**, 'raise.']

600. **ποι-πνύ-ω**, a strongly reduplicated present form (cf. **δειδίσσω**) from stem **πνυ-**, 'breathe,' meaning 'pant,' 'gasp.'

The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe.

The idea is very simple and naïve.

603. **οὐ μὲν** = **οὐ μήν**. See 154 and Index.

604. **ἀμειβόμεναι**, 'alternating' (Verg. *Ecl.* iii. 59, *amant alterna Camenae*).

ὅπι, digamma, — **Ῥοπι** = *voci*.

606. **κακκεῖλοντες** (for **κατα-κελ-**; see 593), a desiderative

form (from stem *κλ-* or *κε-*, 'to lie') meaning 'going to lie,' 'wishing to lie.'

ἔβαν. The *α* is lengthened by reason of the digamma before *οἰκόνδε*.

607. ἤχι, 'where;' the same suffix appears in *οὐχί*, *ναιχί*, and perhaps *γε*.

ἀμφιγυ-ηής, a regular epithet of Hephaistos, 'strong in either arm' (*ἀμφί* and *γυῖον*): a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. ἰδύλησι, 365.

610. ὅτε . . . ἰκάνοι, the regular indefinite optative, used when the main verb (as here) is historic; see *Language* (13), p. 44, (6).

NOTES TO THE ILIAD.

BOOK II.

1. ἱπποκορυσταί, 'equipped with horses.'

2. νήδυμος (a word of doubtful derivation, but probably connected with the stem of δ-νη-σις, δ-νει-αρ), 'pleasant,' 'refreshing.'

3. ὥς . . . τιμήσῃ. Best taken as not final ('in order that'), but deliberative ('how he may honour'). Observe the primary sequence τιμήσῃ (subjunctive) after historic verb μερμήριζε; very common in Greek, for the sake of vividness.

[πολέας, Epic accusative of πολύς, scanned as two syllables by synizesis, i. 559.]

[νηυσί, Epic dative of ναῦς, i. 179.]

6. οὔλος, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.

Here the best meaning seems to be 'evil,' 'fatal,' like οὔλος Ἄρης. The word has clearly the digamma (see i. 70). It is probably allied to stem ολ-; compare ούλομένη, i. 2.

7. [μιν, Epic Personal Pronoun 3d, i. 201.]

8. βάσκ'] From stem βα-, 'to go,' with inceptive term. -σκ-; see i. 490. It is formed just like φάσκω.

9. [Ἄτρεϊδ-ας, for Epic genitive of A-declension, see note on i. 1.]

10. ἀτρεκέως, adverb of ἀ-τρεκ-ής (from stem τρεκ- = τρεπ-, cf. Latin *torq-*, 'to turn or twist'), 'unswerving,' 'true.'

ἀγορεύμεν. Infinitive for imperative, i. 20.

11. κάρη κομόωντας, 'long-haired.' κάρη, accusative of respect. [κομόωντας, by assimilation from κομάω, i. 104.]

It is better to print this in two words, *καρηκομάω* being an unlikely word.

12. *πανσυδίη* (*πᾶς* and *συ-*, 'go'), 'in full array.'

13. *ἀμφὶς . . . φράζονται*, lit. 'take thought both ways,' *i.e.* 'are divided in counsel.'

15. *ἐφίπται* (*ἄπτω*), lit. 'are fastened' on the Trojans, a simple forcible phrase for 'are fated.'

19. *ἀμβρόσιος* (*ἀ-*, *μροτ-*, which appears in *βροτ-*, and Latin *mort-*), 'immortal,' 'divine' sleep.

22. *μιν* is governed by *προσεφώνεε*.

ἐ-ισάμενος, a lengthened aorist form from stem *Φειδ-*, 'to see,' with a special middle meaning, 'likening himself to.'

23. *δαίφρων*, in *Iliad* always used of warriors; in *Od.* means 'skilful' (*δα- φρον-*). It is better to suppose the same origin for both, and to take it here 'skilled' in war, 'a tried warrior.'

24. *παννύχιον*, with *ο* long before a vowel, for metre's sake. See *Language* 18, (4) *b*.

25. [*ἐπιτετράφαται*, Epic 3d plural perfect passive, from *-τρέπ-*, see i. 238.]

Notice that *τρέπω* makes *τέτραμμαι*, *τρέφω*—*τέθραμμαι*.

26. [*ἐμέθεν*, i. 236.]

ξύνες, 'hearken.' *ξυνίημι* properly means 'to put together,' and so 'perceive, understand, hearken.'

The genitive is the same as that used with all 'perception' verbs.

34. *μελίφρων*, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[*ἀνήη*, Epic resolved form for *ἀνῆ*, aorist subjunctive of *ἀνίημι*. Assimilated vowel; see i. 104.]

35. [*ἀπεβήσετο*, i. 428.]

36. *ἐμῶν*, plural with neuter subject; common in Homer.

37. *φῆ*, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.'

38. [*ἦδη* and *ἔργα* have both lost digamma; see i. 70, 115, and list of digammated words in *Language* (16).]

39. *γάρ*. *α* long in arsis, i. 342.

ἐπ' belongs to *θήσειν*; the rarer form of tmesis, where the preposition comes after the verb.

40. ὑσμίνῃ, an old word meaning 'fight,' from a rare stem JUD-. διὰ, probably 'through,' of extension, not of cause; a simpler notion, see 57.

41. [ἔγρετο, syncopated aorist from ἐγείρω, 'to waken.']

43. νηγάτεον, 'new made.' Probably derived from νε- γα- (one stem of γίγνομαι).

δε μέγα and ἐπὶ λιπ. in the next line, with the vowels long before liquids, on the principle explained, i. 233.

46. The sceptre is immortal, as being made by the god Hephaistos; see 101.

49. [φῶς, Epic resolved form for φῶς, with assimilation, i. 104.]

50. Observe the dative after κελεύω. In Attic it always takes accusative.

54. Nestor, king of Pylos (old town in Triphylia, south-west of Peloponnese, distinct from Pylos taken by Athens in Peloponnesian war), the aged and sage counsellor of the Grecian host.

Πυλολιγενής, 'born at Pylos,' a rather strange compound, containing the *locative* termination of the substantive, as in ὁδοίπορος, χαμαιπετής.

βασιλῆος, genitive in apposition with Νέστορος contained in Νεστορέη. A common usage in both Greek and Latin. Cf. τὰ μὰ δυστήνου κακά and 'mea verba loquentis.'

56. [κλῦτε, i. 218.]

ἐνύπνιον. Probably best parsed as accusative-neuter of adjective used adverbially, 'in my sleep.'

57. διὰ νύκτα, 'through the night,' not necessarily *all* night, but still a protracted vision. Accusative of extension, see 40.

58. εἰδός τε μέγεθος τε φύῃν τε, 'beauty and size and form,' though the difference between the first and third is verbal rather than real.

Observe τε long before μ, 43.

71. [ἀπο-πτάμενος, irregular Epic aorist from πέτομαι. This form points to another stem πτα- instead of πτε-.]

72. [θωρήξομεν, for -ωμεν, i. 141.]

73. [ἐγών, older Epic form for ἐγώ.]

θείμις. It was 'right' for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυκλήϊσι. The κληῖς [Homeric form for κλείς] was properly a hook for drawing the bolt of a door; then as κλείς means 'a fastener,' it comes to mean a 'collar-bone,' or, as here, the 'bench' of rowers (stretched tight across the boat somewhat as a collar-bone is).

75. Infinitive for imperative, 10.

77. ἡμαθοεῖς [Epic heightened form from ἁμαθ-], 'sandy.'

80. ἔνισπεν, aorist from ἐν-νέπω = ἐν-σεπ-ω (from stem σεπ- appearing in German 'sag-en,' our 'say,' and old Latin in-sec-e), 'to tell.'

81. Observe the sequence of the conditional sentence changed: 'if any other *had* told us, we *should* say.'

νοσφίζοίμεθα, 'turn away.' A simple but forcible word of contempt.

87. ἦ ὦτε | ἔθνεα | εἰσι. The first hiatus is only apparent, as ἔθνος has digamma, *Language* (16); the second is a real one. See i. 333.

εἰσι (singular, otherwise 36), 'fly,' literally 'go.' This verb has constantly in Homer a simple *present* meaning.

ἄδινός, 'thick,' 'swarming.'

89. βοτρυ-δόν, 'like clusters,' 'clustering' (βότρυς, 'a bunch of grapes'); the termination -δόν (or -δην) is regularly used for 'in the manner of' (βά-δην, 'at a walk,' πλινθη-δον, 'like bricks,' etc.)

90. πεποτήσεται [For the form see 25].

τε | ἐνθα. A real hiatus. ἐνθα | ἄλις is only apparent, as ἄλις has digamma. It comes from fertile stem *Feλ-*, 'to press,' and means 'in swarms,' 'in quantities.'

ἐνθα—ἐνθα, 'on this side and on that.'

91. ἀπο comes after its case, and therefore has accent thrown back.

92. ἡϊών, 'shore.'

στιχά-ομαι, 'to march on' (στιχ- 'go,' 'march').

[For -ων-το, cf. i. 104.]

93. ἰλα-δόν, 'trooping' 'in crowds' (from ἰλη, 'a troop,' *Feλ-*; see 90).

ῥσσα, 'rumour,' which arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients

as divine, Διὸς ἄγγελος. (Compare Vergil's elaborate description of *Fama*, *Aen.* iv. 174.)

δεδήε, pluperfect. 'Spread like fire,' literally 'was ablaze' (δαίω).

94. [ἀγέρ-οντο, simplest Epic form of aorist passive, consisting only of stem and passive termination.]

95. τετρήχε [Epic irregular pluperfect, from ταραάσσω (ταραχ-), intransitive in sense], 'was in an uproar.'

97. [βοόωντες, i. 104, ii. 92]. εἴ ποτε, etc., literally 'if they might,' i.e. to try if they could. Compare 72.

98. [σχοίατ' for σχοῖντο, i. 238.]

99. [ἐρήτυ-θεν, for -θησαν, i. 57.]

103. διακτόρῳ ἀργεῖφόντῃ, 'the leader gleaming bright,' Hermes.

διάκτορος (probably from διάγω). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades.

ἀργεῖφόντης (probably from ἀργ-, bright, which appears in ἀργός, ἀργυρος, and φαν-), 'bright-shining.'

The later story,—how Hermes slew Argos, the hundred-eyed, whom the jealous Here had set to watch Io, beloved of Zeus, was certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective.

105, 107. αὐτὰρ ὁ αἶτε. Hiatus.

106. πολύ-αρν-ι [Epic irregular dative, as though from another form instead of πολύαρνος], from ἀρν-, 'lamb.'

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Θυεστά, i. 511.]

[φορῆναι, Epic for φορεῖν, from φορ-έω.] For infinitive see i. 258.

110. [Ἄρηος, Epic genitive of Ἄρης, also Ἄρεος.]

113. ἀπο-νέεσθαι. a long for metre.

115. [δυσκλέα, Epic form for δυσκλεᾶ.]

116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities.

The passage (and some more of this speech) 17-28, where Agamemnon is genuinely desirous of attempt on Troy.

116. ὑπερμενεί. ι long for the sake of the metre

117. [Observe Epic forms πολλά-ων for πολλῶν, πολλι-ων, according to the regular Homeric use of the ι-declension, for πολέων.]

120. μάψ, 'in vain,' derivation uncertain.

123. εἴπερ κ' ἐθέλομεν. See note on κε in *Language* (12).

124. ταμόντες. The phrase ὄρκια τέμνειν, 'to cut the oath-sacrifice,' was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply 'to make a treaty.' The Latin *foedus ferire* has a similar origin.

125. λέξασθαι, 'to muster.' A natural use of the middle, occurring in Homer. Later writers only use συλλέγειν, and passive, not middle.

[Observe Epic forms δσσοι (i. 186), and ξασι for εἰσί.]

126. διακοσμηθεῖμεν, 'were ordered, divided,' governed by εἴπερ. Strictly this should be infinitive (after ἐθέλομεν), to make δέ-clause parallel to μέν-clause, but the irregularity is quite natural.

128. οἰνοχόοιο. Observe the lost digamma (i. 462).

[δενόλατο, Epic for δέοιντο.]

Notice the quaint primitive elaborate way of saying 'We are more than ten times the Trojans in number.'

129. [πλέας, Epic short form for πλέονας. A singular word, for the distinctive termination of the comparative is lost.]

130. [πτόλιν, poetical form for πόλιν. The τ has no right to be there, etymologically, the stem being πολ-, same as πλε-; it is a parasitic letter, as it is called. So πτολίεθρον, 133.] See fuller explanation, 328.

131. [πολλέων, another Epic variation for πολλῶν; cf. 117.]

132. πλάζουσιν, 'lead astray' from my purpose.

[εἰῶσ', Epic for ἐῶσι, ἐάω.]

134. [βεβάασιν for βεβᾶσιν; strong perfect from stem βα-.]

Διός. The year is, like the hours (*Od.* xxiv. 344), and the days and nights (*Od.* xiv. 93), specially under the charge of Zeus.

135. [δοῦρα, irregular Epic plural of δόρυ.]

λέλυνται. Notice with neuter plural, 36.

137. [εἶατ', Epic for ἦνται, from ἦμαι; see i. 238.]

[ποτιδέγμεναι, Epic for προς-. δέγ-μενος is the syncopated form (containing simply stem and termination), from δέχομαι, 'receive;' the compound verb meaning 'expecting.']

[ἄμμι, i. 384.]

138. αὐτως, see 342.

[ἀκράαντον, lengthened Epic form of ἀ-κραντον; cf. i. 41.]

141. οὐ . . . ἔτι, i.e. 'there is no more chance.'

143. μετὰ πληθύν. Ordinarily μετὰ with genitive = 'with;' μετὰ with accusative = 'after' (to the midst of); μετὰ with dative = 'among' (in the midst of) [only Homer]. But in a few places the accusative is used with μετὰ in the sense of 'all over,' 'throughout;' a sense in which the accusative case is quite appropriate. Compare ix. 54, μετὰ πάντας ὁμήλικας ἄριστος.

145. Ἰκαρίοιο. The name given to a portion of the Aegean Sea, near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax; but Icaros, flying too near the sun, which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the east wind; Notos, the south-west wind.

146. [ῥορ', Epic reduplicated aorist, from stem ῥρ-, present ῥρ-νυμι, 'to rouse.']

147. κινήση. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction ὅτε would have ἄν, and be ὅταν. See *Language* 13, (6) b.

Ζέφυρος, the west wind.

λήϊον, Epic word, 'corn-field.'

148. ἐπαιγίζω, 'to rush violently on' (αλγ-, cf. αἰσσω, αλγίς, of violent movement).

ἐπημύω, 'bow down,' the nominative being 'the field.'

ἄσταχυς = σταχύς (with α- added at the beginning, from στα-), 'Ear of corn,' called so from its *standing* sharply up.

153. οὐρός, 'a trench' for hauling ships.

154. ἔμμαι, 'to rush.' Middle (intransitive) of ἔημι.

Observe the apparent hiatus -δε -λεμ; but ἔημι is a transitive form from stem ι-, 'go,' and originally was ja-ja-mi, 'I make to go;' hence there is, strictly speaking, no hiatus; see *Language* (17).

155. **ὑπέρμορα**, adverb, 'beyond fate,' i.e. 'contrary to fate.'

157. **ἀτρυνώνη**, 'unsubdued.' Regular epithet of Athene (**τρύω**, 'to wear,' or 'waste').

159. **ἐπὶ**, with accusative of *extent*, 'over the sea's broad back.'

160. **καὶ δέ** (by assimilation, i. 593), for **κατὰ δέ**. **κατὰ** belongs to **λίποιν**.

162. **ἀπό**, in its fuller sense, 'away from,' 'far from.'

164. **ἔκαστος**. Apparent hiatus, but the word originally began with **σ** probably; see *Language* (17). So in the next line **ἄλλα**, originally **SAL-**, and **ἔα**, where the lost letter is still more doubtful.

165. **ἀμφιέλισσας**. Rather variously understood; probably 'curved at both ends.'

167. i. 44.

169. **Διὶ μῆτιν ἀτάλαντον**, 'equal in counsel to Zeus.'

Observe **ι** long before **μ**, see i. 233; **ι** long before **ἀτάλαντον**, from (probably) lost consonant, see *Language* (17).

ἀτάλαντος, lit. 'equal in weight.' (Stem **ταλ-**, 'to bear or lift.')

170. [**ἵσταότ'**, 'standing.' Strong perfect, consisting of stem **στα-**, and the termination and reduplication.]

184. **Ἰθακήσιος**, of the island of Ithaca, west of Greece, of which Odysseus was king.

ὃς οἱ. For **οἱ** has digamma, see *Language* (6). So two lines further down.

185. [**Ἀτρεΐδew**, i. 1.]

186. **οἱ**, 'from him,' the dative originally expressing the vaguer relation 'received for him.'

188. **κίχελι** [Epic aorist from **κίχάνω**, as though from form **κίχημι**].

Indefinite optative, 'whomsoever he met.' See *Language*, p. 44, (6).

189. **ἔρητύ-σα-σκε**, frequentative termination added here to the aorist, quite correctly, as it was a repetition of *acts*; see i. 490.

190. **δαιμόνι**, a strange Homeric word, literally 'touched or moved by the god'; hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, 'wretch,' as in 200; sometimes pity or respect; sometimes mild expostulation, 'good friend,' as here.

(The English phrase, 'my dear sir,' is similarly capable of many meanings according to the tone.)

σε ἔοικε. No hiatus, for digamma was there, i. 119.

κακὸν ὥς. -ον long before ὥς, because a letter is lost before it ; see *Language* (17). It is the same stem as ὅς, relative originally γας, the γ or 'spirant' becoming corrupted into a mere breathing.

δειδίσσεσθαι, 'to be afraid.' Reduplicated form from stem δι-, see i. 33.

193. πειράται, 'he is proving them' according to Agamemnon's proposal, 73.

ἔψεται, 'press,' 'crush.'

194. μή τι ῥέξῃ. An elliptical expression for 'perchance he may do,' originally '(I fear) lest. . . .'

197. δέ ἐ, i. 510.

[μητιέτα, i. 511.]

198. [βοόωντα, i. 104.]

200. (ἦσο, imperfect of ἦμαι.)

202. ἐναρίθμιος,—as we say, 'of account.'

204. οὐκ ἀγαθὸν πολυκοιρανίῃ, 'a multitude of rulers is no good thing.' The neuter adjective is common enough in this kind of sentence. (ὀρθὸν ἀλήθεια, Sophocles; μεταβολή γλυκύ, Euripides; *Triste lupus*, Vergil.)

205. [πάϊς, Epic for παῖς.] ἀγκυλο-μήτεω (synizesis, i. 1. 130), 'of crooked counsel,' i.e. 'inscrutable.'

206. This line the oldest MSS. omit ; it is taken from ix. 99.

θέμιστας [Epic plural of θέμις], stem θε- (τίθημι), lit. 'that which is laid down,' stands in the Homeric time for the king's 'ordinances,' which he delivers with the authority of Zeus (i. 238), and which the people have to carry out. They include even the taxes which the people pay him (λιπαρὰς τελέουσι θέμιστας, ix. 156).

207. διέπω, 'to marshal, to order.' The simple ἔπω is very rare, and means 'to be busy about.' (The stem is SEK-, appearing in less corrupted form in *sequ-or*.)

209. πολυφλοίσβοιο (φλοῖσβος, 'noise,' stem φλε-, 'pour,' of a confused noise), 'roaring,'—regular epithet of the sea.

210. αἰγιαλῷ, 'on the shore.' Local dative ; in later Greek a preposition would be required.

σμαραγίω, word probably formed from sound 'to crash.'

211. Observe hiatus.

212. ἀμέτρο-επ-ής, 'of unmeasured words,' 'voluble.'

κολοῦμαι, 'to rail,' 'scold;' see κολῶς, i. 575.

214. μάψ, ἀτὰρ οὐ κατὰ κόσμον, 'vainly, and not fitly.'

ἐριζέμεναι, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. εἶσατο (digamma, see *Language*, 16), 'seemed.' Optative indefinite; see *Language*, 13.

216. αἰσχρός, 'ugly' (as they say in the north of England 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the hero: low birth, cowardice, hideousness, and impudence and spite; to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φορκός, 'crooked.' Derivation obscure.

[ἔην, Epic variation of ἦν.]

218. κυρτός, 'bent.' (From stem κυρ-; cf. κύκλος, circus, κυρτός, κυλινδῶ, etc.)

[συν-όχῳκα, Epic perfect from ἔχω] 'Drawn together.'

219. φοξός, 'peaked.' Derivation obscure.

ψιδνή, 'scanty.' (ψέ-ω, 'rub.')

ἐπενήνοθε. An obscure word, perfect or strong aorist, from unknown present; for it is used both with present signification, and, as here, with past; and it means 'to be upon.'

λάχνη, 'down.'

221. [ναικεί-εσκε, Epic imperfect; for form of verb, see i. 579; for termination, see 8.]

222. [κεκληγώς, Epic perfect, from κλαζ-ω, stem κλαγ-, secondary stem from καλ-; 'screaming shrill.']

223. ἐκπάλῳς, 'mightily' (usually derived from ἐκ- πλαγ-, 'strikingly').

κοτέοντο, 'were wroth.'

225. [τέο for τίνος.]

δὴ αὖτε (synizesis), i. 130.

χατίζεις, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need;' cf. χάλνω, χάος, etc.)

226. [πλεῖος, Epic for πλέως, 'full.' Compare εἶος for ἔως, i. 193.]

228. **πρωτίστω**, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so i. 105.

229. [**δεύ-ομαι**, other Epic form of **δέ-ομαι**, 'to need,' **δεF-ομαι** becoming naturally **δέ-ομαι**.]

κε . . . οἴσεται, 'may bring.' See note on **κε** in *Language*, 12.

231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.

232. [**ἦέ**, Epic form of **ἦ**.]

μίλογεαι, 'be united.' [For short **ε** in subjunctive, see i. 67.]

233. **κατέσχεαι**, subjunctive continued from the *ἵνα*-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin *qui* with subjunctive to express purpose (*mitto qui nuntiet*) and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See note on page 41.

αὐτός ἀπο-. Observe **ο** long, a metrical license.

οὐ μέν, for **μήν**, i. 154.

234. **ἐπι-βά-σκ-εμεν** ('to make to go upon'), 'to bring into.'

235. **Ἀχαιίδες**, feminine termination,—'Greek women.'

237. (**γέρα**, a short, Epic for **γέρᾱ** = **γέρα-α**.)

πέσσω, lit. 'to cook' or 'digest,' *i.e.* 'brood over.'

239. **ξο** [Epic genitive = **οῖ**]. Digamma, see *Language*, 16. **ο** long before **μ** (liquid, i. 233).

241. **μεθήμων**, *i.e.* 'he, Achilles, is forgiving.' Subject changed.

242. *i.e.* 'for *else* thou wouldst,' etc. So often in Greek 'else' has to be supplied.

245. **ἐπό-δρα** (from same stem as **δρακ-ών**, **ξ-δρακ-ον**, 'look,' perhaps an older form without **κ**, or **κ** dropped), 'fiercely,' 'glowering.'

[**ἠνέπαπε**, Epic reduplicated strong aorist from **ἐνέπτω**, 'to chide.']

246. **ἀ-κριτό-μυθε**, 'reckless in word.'

248. Observe the form **χεριώτερον**, a *double* comparative; see 228.

250. **τῷ οὐκ ἄν . . . ἀγορεύοις**, 'therefore (being the basest, etc.) thou shalt not speak with king's names on thy tongue.'

οὐκ ἄν, etc., a mild form of imperative; lit. 'thou wouldst, mayst, shouldst, not do it.' So in tragedy **χωροῖς ἄν**, for 'go.'

251. νόστον φυλάσσειν, 'look to return.'
252. ἴδ-μεν, Epic for ἴσ-μεν from οἶδα. It has digamma, of course.]
- 254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.
258. ἀ-φραίν-οντα, 'talking folly.'
- [κιχήσομαι, aorist subjunctive with shortened vowel, i. 141.]
261. εἵματα. Original digamma, from stem *Fes-*, Latin *ves-tis*.
262. 'Cloak and vest, that cover thy shame.'
264. The suffix -θεν means 'from.'
265. μετάφρενον, 'back.'
267. σμῶδιξ, 'a weal.'
271. εἶπε-σκεν, i. 490. The termination is added to the aorist as well as imperfect.
272. [ἔργεν, Epic perfect from stem *ἐργ-* with digamma, originally *FεForγε*.]
273. κορύσσω, 'to fit out, equip.'
275. λωβητήρα ἐπесβόλον, 'wordy ribald' (ἐπεσ. digamma). For order see i. 340.
- ἔσχ', 'stopped.'
278. πτολι-, see 328.
281. 'The first and last' in the meeting, i.e. 'near and far.'
282. ἐπι-φράζεσθαι, 'to ponder.'
283. ἐλέγχιστος, 'most shamed.' [The word is formed straight from the stem *ἐλεγχ-* with the superlative termination, like *ἀριστος*, *αἰσχ-ιστος*; see i. 325.]
- μέροψ, i. 250.
286. [ὑπ-έ-στα-ν, i. 391, ἔβα-ν similar form of strong aorist.]
287. Ἄργος here is the whole district of Ἄργος, whence the chiefs came.
288. ἐκπέρσαντα agrees with the understood subject σέ.
- ἀπονέσθαι. a long, 113.
290. ὀδύρονται νέσθαι. The infinitive expresses the purport of the lament. A kind of pregnant use of ὀδύρονται, including the notion of a wish or aim.
291. 'Verily it is hard (for a man) to return wearied out.' The sense is really not difficult if the drift of the speech is carefully followed, thus :—'Atreides, thou wilt be disgraced (284, 285), the

Greeks will break word, and even now are clamouring for return (286-290). Certainly their case is hard ; it is hard to be wearied out and so return (291). For even a month's absence is painful, (292-294), much more nine years : I do not blame them (295-297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.' The difficulty is, that in this line he seems to be pitying them for having to go back, when we should have expected him rather to pity them for having to stay ; but the emphasis is really on the word *ἀνιηθέντα*, and what he pities them for is their *sufferings*, which will be even greater if they stay.

292. *ἀπό*, 'away from.' The *ἀπό* is not cut off, because of the lost consonant ; see i. 307.

293. [*ἀσχαλάα* for *ἀσχαλάῃ*, the vowel being resolved and assimilated ; cf. 49, 92, 297.] *ἀσχαλάω* is 'to be impatient,' probably from *α-σεχ-* (stem of *ἔχω*), 'not to hold on,' 'not to endure' (Curtius).

294. *εἰλέωσι*, *εἰλέω*, 'to press, coop up,' *i.e.* 'detain.'

The subjunctive is indefinite (see i. 164) because no particular case is meant, but *any one*, 'whomsoever the winds,' etc.

296. [*μῖμνόντεσσι*, old dative form for *μῖμνουσι* ; cf. i. 288.]

τῷ, 'therefore.'

[*νεμεσίχομαι*. Observe that *αι* is cut off ; an Epic license.]

298. *κενέον* [Epic for *κενόν*], 'empty,' *i.e.* unsuccessful.

299. *ἐπὶ χρόνον*, 'for a time.' *ἐπὶ* with accusative having its proper notion of *extension over* ; see 159, 308.

302. *οὓς μὴ κῆρες ἔβαν . . . φέρουσαι*, 'whomsoe'er the fates . . . have not borne away.'

μὴ, because no particular men, but generic and indefinite.

303. *χθιῖά τε καὶ πρόϊα*, 'the other day (it befell) 'when, etc.

Observe that the Greeks say 'yesterday *and* the day before,' where we say 'or.' So *μικρὸν καὶ οὐδέν, πολλοὶ καὶ οἱ πλείονες, τρεῖς καὶ δύο* ; cf. 346.

Aulis (see outline of story), the sheltered channel between Euboea and the mainland, at its narrowest point. The Greek fleet was detained there.

305. *ἀμφι*, adverbial, so that *ἀμφὶ περὶ* is exactly 'round about.'

306. *τελέσσας*, often taken as 'complete ;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare

τελέντες οἰωνοί, 'sure auguries,' *Hymn. Merc.* 541 : ἔπεα τελέεντα, 'sure prophecy,' *Tyrt.* ii. 2.

308. ἐπὶ νῶτα, 159, 299.

δαφαινός, 'blood-red.' [δα- like ζα-, variant form for διὰ, 'thoroughly,' 'very,' cf. *per* in *permagnus*, etc.] φον-, 'blood,' 'murder.'

310. For ῥα, see i. 8. It is not uncommon to find it between preposition and substantive as here.

311. [ἔσαν, Epic for ἦσαν, i. 267.]

στρούθος, 'sparrow.'

νεοσσόι, 'young,' 'brood.'

312. ὑποπεπτηῶτες [Epic strong perfect, with present πτήσσω], 'crouching beneath.'

314. ἔλαινὰ τετριγῶτας, 'twittering piteously' (accusative of adjective, adverbial). τρίζω, word formed from sound. [τετριγῶτας, Epic for τετριγῶτας.]

315. (Observe hiatus.)

316. πτέρυγος, 'by the wing.' For genitive see i. 197.

[ἀμφιαχυῖαν, irregular Epic perfect form from stem λαχ-, 'shout,' 'scream.']

318. ἀρίζηλος (ἀρι-, 'very,' ζηλ-, form of δηλ-), 'plain,' i.e. 'a sign,' 'a marvel.'

319. Cf. 205.

321. By 'monsters entering the hecatombs,' he means 'disturbing the sacrifice.'

323. ἄνεω. This word is best taken as *adverb*, 'in silence;' it may be so everywhere, and it must be so (ἢ δ' ἄνεω δὴν ἦστο) *Od.* xxiii. 93.

325. ὀψιτέλειστον, a little more precise than ὀψιμον, 'late, and of late fulfilment' (Cordery). The répétition is rhetorical, like ἀπριάτην, ἀνάποινον, i. 99.

[δου, a queer resolved form for οῦ. Very likely δο (= οῦ) is the right form here, the ο being long before κλ.]

328. πτολεμίζομεν. The τ is a parasitic letter, as it is called; i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation; and once there, it is used for convenience of metre when required.

329. αἰρήσομεν has short vowel before it, for probably it has lost a consonant; see *Language*, 17.

332. *εἰς δ' κεν*, lit. 'up to whatever (time),' i.e. 'until.' The subjunctive is accordingly indefinite.

334. *σμερδαλέος*, 'terrible,' accusative adverbial.

335. *ἐπαινέσαντες* agrees with *Ἀργεῖοι*. [Observe Epic *η* for *ε*.]

337. *ἀγοράασθαι*. *a* long for metre, 288.

Observe the sneer at the common people and their folly, in the true spirit of the heroic times.

338. *νηπίαχος*, other form of *νήπιος* (*νη-* negative, *ἐπ-*), 'infant.'

341. *ἄκρητοι*, 'unmixed,' because the libations accompanying an agreement were of unmixed wine. *σπονδαί*, here used in its literal sense of 'libation' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is—To the fire with all your counsels and promises (to stand and fight and win, 286) since we get no nearer to our end.

[*ἐ-πέ-πιθ-μεν*, strange Epic pluperfect from *πέθω*, 'we trusted.' The form is called syncopated, i.e. connecting vowel is absent].

342. *αὐτως*, proper adverb from *αὐτός*, lit. 'in the very way;' then it comes to mean 'just so and no more,' as *νήπιος αὐτως*, 'a mere child;' then by an easy transition, 'to no purpose,' 'vainly,' as here. (The connection of the last two meanings may be illustrated by *ἄλλως*, which starts from another origin but arrives at the same point.)

344. *ἀσπεμφής*, 'close pressed' (*α-σπεμπ-*, 'press or tread,' from *στα-*: the *α* is not negative), and so, 'firm.'

346. A contemptuous line—'Let them perish, those few, whoever they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite of course.

348. *ἵεναι* depends on *βουλεύωσι*: *ἀνυσσις*—*αὐτῶν* is parenthetical. The first *πρὶν* is adverb, 'first,' 'sooner,' the second conjunction 'before that;' in Attic we have usually *πρότερον πρὶν* in this usage; it occurs again, 354. See also i. 97.

'Counsel to go back to Argos before that they learn,' etc.

(Observe *πρὶν* lengthened for metre's sake.)

353. *ἀστράπτων*, nominative, as though he had said *κατένευσε*.

Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called *anacoluthon*.

ἐπιδέξια. As the diviners in taking augury looked north (perhaps because Olympos was north, where the gods lived), the favourable quarter, east, was on the right.

356. The simple way of taking this must be right,—‘And avenge (on the Trojans) the cares and groans of Helene.’ They think of Helene here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

δρμημα. Rather ‘broodings’ (*δρμαίνω*) than ‘longings’ (*δρμάω*).

358-9. Observe the primitive form of the threat.

πρόσθε, a preposition, ‘before.’

360. **διναξ**, digamma, i. 7.

361. **ἔπος**, digamma, i. 108.

362. **φρήτρας**, the ‘clan,’ the smaller division (as *φύλον* or ‘tribe’ was the larger) according to blood-relationship. The word is the same as *frater*, brother.

363. **φρήτρη-φιν**. In the declension of the original language from which Greek (Latin, German, English, etc.) are descended, there were several other cases besides genitive, dative, accusative. One of these (called by grammarians *instrumental*) had a suffix *-bhiam*, which in Greek was worn into *-φιν* or *-φι*. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (794), sometimes, as here, dative.

366. **ὅς**, ‘who,’ used frequently in Attic Greek for *ὅστις*.

κε—ἔησι, ‘may be,’ ‘perchance is.’ See p. 42, (6), *note* (a).

σφίας, one syllable (synizesis, i. 1), so *γνώσεαι* next line is two syllables.

370. **ἦ μὰν** [rarer dialectic form for *ἦ μήν* or *ἦ μέν*], ‘verily.’

371. **αἶ γὰρ . . . εἴεν**, lit. ‘For if . . . there were,’ *i.e.* ‘Oh! if there were,’ ‘Would that there were!’

373. **τῷ**, ‘then.’

ἡμύω, ‘to bow down,’ ‘sink;’ used also of a wounded man, a horse, the ears in a field, etc.

375. **αλγίοχος**. The shield of Zeus, son of Kronos, was called *alyis*. Derivation uncertain.

376. μετ' . . . ἐρίδας, 'amongst feuds.' μετὰ takes the accusative (on the common principle), because βάλλει is a verb of motion, literal, 'casts me into the midst of.'

ἄπρηκτος. Probably the simplest meaning, 'fruitless,' as 121, is best.

377. [μαχησ- for μαχεσ-; cf. 335.]

378. ἦρχον χαλεπαίνων, 'began it by my wrath.'

379. ἐς μίαν, i.e. βουλήν; the substantive easily supplied from βουλεύσομεν.

380. οὐδ' ἡβαιόν, 'not even a little.'

381. ξυνάγειν Ἄρηα, 'to engage battle,' exactly the Latin 'committere.'

382. Observe the middle voice . . . 'whet his spear, set his shield.'

τις, for 'each one,' as often.

384. ἄρματος ἀμφὶς ἰδόν, quite simply, 'having looked well around his chariot,' examined it well.

Observe the rhetorical repetition of εἶ.

385. κρινώμεθα, κρίνω, 'to decide.' So κρίνεσθαι, 'to be getting a decision,' 'to struggle for victory.' Latin, *certare*.

386. μετίσσεται (the Epic use of μετά, 'in the midst'), 'will come between,' i.e. 'no respite will be given.'

387. μένος ἀνδρῶν, 'the might of men,' poetical for 'mighty men.'

388. τευ [Epic genitive of τις], 'of many a one.'

τελαμών, 'the band' (stem ταλ-, 'to bear,' that which bears or holds).

389. καμείται, 'he shall wax weary,' i.e. τις. χεῖρα, accusative respect.

392. μιμνάξω, strong form of μένω, 'to linger.'

393. ἄρκιον ἴσσεῖται φυγέειν . . . lit. 'It shall not be safe for him to escape,' i.e. 'he shall find no safety from.'

ἄρκιος, adjective (from ἀρκ-, 'to fence or enclose.' Cf. ἔρκ-ος, arc-, etc.), properly 'defended,' so 'safe.'

[ἴσσεῖται, Doric form of future ἔσται.]

394. ὅτε, the verb is easily supplied from sense.

395. *ὅτε κινήσῃ*, indefinite subjunctive of a constantly recurring fact ; naturally used in similes drawn from nature.

Νότος, the south wind ; the stem *νοτ-* seems to have the meaning 'wet.'

396. *προβλήτι σκοπέλω*, 'a projecting rock,' apposition to *ἀκτῇ*.

398. *ὀρ-έοντο*, best parsed as imperfect from a form *ὀρ-έομαι* (from stem *ορ-*), variation of *ὀρνυμαι*, 'started.'

κεδασ-θέντες [Epic form *κεδαν-νυμι*, 'scatter,' for *σκεδ-*, showing how easily the consonant at the beginning was dropped].

400. *ῥέζω*, lit. 'to do,' so (like Latin *operari*) 'to sacrifice.'

401. *μῶλος*, 'toil.'

404. *Παναχαιοί*, 'the gathered Greeks' are sometimes called by this name, from *πᾶς* and *Ἀχαιοί*.

406. *Τυδέος υἱόν*, Diomedes.

407. Cf. 169.

408. *βοήν ἀγαθός*, a constant epithet of Menelaus and Diomedes, and used occasionally of others ; often taken to mean 'good at the battle,' as if *βοή* were used for the battle itself instead of the cries ; but the simplest meaning, 'good at the battle-cry,' is the best, it being the part of the hero-leader to urge on his men with loud shouts.

410. *οὐλοχύτας*, i. 449.

413. *ἐπιδύναι* (tmesis), the infinitive common in prayers, the verb 'I pray' being so easily understood.

The *ἐπὶ* probably means in both cases 'upon' the earth, both sun-setting and darkness coming from heaven (apparently) upon earth.

414. *πρηνής* (from *προ-*), 'headlong.'

415. *αἰθαλοῖς* (stem *αἰθ-*, 'burn,' cf. *aedes*, *aestus*), 'smoky.'

πυρός, genitive of origin.

δηῖοιο (*η* short), 'burning,' probably its original meaning.

417. *χαλκῷ ῥωγαλίον*, 'torn with the spear.' The adjective is here proleptic ; see i. 39.

419. [*ἔπε-κραλαίνε*, lengthened form from *κραίνω*, i. 41.]

420. [*δέκ-το*, simple old aorist, syncopated, merely stem and termination.]

ἀμέγαρος, lit. 'undesirable,' 'unenviable,' so 'unhappy.'
 ὀφέλλω, 'increase.'

421 *sqq.* See for the sacrifice, with some differences, i. 459.

426. [ἀμ-πείραντες, Epic (assimilated) form for ἀνα-πείραντες 'spitting thereon the parts.'] Cf. 436.

[ὑπείρεχον, Epic form for ὑπερ-εἶχον, the aug. dropped and ὑπέρ lengthened.]

435. λεγόμεθα. λέγω is properly 'to lay' (λέγομαι, 'to lie,' cf. λέκτρον, λόχος, etc.), then 'to lay apart' 'select,' or again, 'lay in order' 'recount.' From this later it comes *after* Homer to be used commonly for 'to speak.' Here, as it has no accusative, we must construe it 'lie idle.'

436. ἐγγυαλίζω, i. 353.

440. ἴομεν [Epic shortened subjunctive for ἴωμεν. ι long for metre], hortative, 'let us go.'

445. Ἀτρείων, another form of Ἀτρεΐδης; cf. Κρονίδης, 375, and Κρονίων, 403.

446. κρίνοντες, as Nestor had advised, 362. μετά δέ, 'and in their midst,' the verb ἔθυνε being readily understood. For θύνω see inf. 448.

447. αἰγίς.

ἐρι, a common prefix meaning 'very.'

448. θύσανος, 'a tassel.' This word, like θύνω, 446, and θύω, 'to rush,' and probably also θύω, 'to burn or smoke,' Latin, *fū-mus*, etc., are all from stem θυ-, 'to move quickly.'

[ἡερίθονται, Epic verb formed from αἰέρω, 'to raise,' meaning 'to float,' 'hover;' for form compare ἀγείρω and ἡγερέθονται.]

449. ἐκατόμβοις, 'worth a hundred cattle.' Primitive poetic description of great value.

450. παι-φάσ-σω (strong reduplicated form from stem φα-, 'shine'), 'resplendent.'

452. ἐκάστω καρδίῃ, 'in each in the heart,' nearer definition, i. 362. This is perhaps simpler than taking it 'in the heart to each,' which is possible.

453. [γλυκίων, Epic comparative for γλυκύτερος.]

455. ἀτθῆλον, 'destructive' in Homer. Derivation uncertain.
 ἄσπετος, 484.

456. [κορυφῆς, Epic dative for -αῖς.]

457. ὧς, 'thus.'

τῶν (demonstrative), 'them.'

θεσπέσιος (θε- σπε-, 'say'), properly 'divinely-spoken;' so often of anything 'mighty,' 'marvellous;' cf. 484.

458. παμφανόων (strongly reduplicated from stem φαν-, 'bright;' cf. 450), 'brilliant.'

460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'

461. The river Cayster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.

463. κλαγγη-δόν, 'with cries.' For -δόν, see 89.

προ-καθ-ιζόντων, agreeing with genitive in 460. The word 'settling before each other' describes vividly the eager pushing of a crowd of birds settling.

465. The vowel is allowed short before Σκαμάνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, 634, also Ζέλεια, 824, and σκέπαρνον.

469. μυῖα, 'fly.'

470. ἡλάσκω (άλα-, 'wander'), 'flit about.'

471. γάλας, variant form of γάλα (stem γαλακτ-), 'milk.'

ἄγγος, 'a pail' or vessel.

474. αἵπολος, 'a goatherd.'

475. δια-κρίνωσι, 'discern.' The subjunctive is used, as often in similes, to express indefinite frequency. See 147.

νομός, 'a pasture' (distinguish from νόμος, 'a law').

479 Observe Ἀρεῖ with A long, for metre.

480. βούς, general term for both sexes : ταῦρος, the bull.

ἀγέλη-φι, 'in the herd.' Here the word has a purely locative meaning, as the dative often has. See 363 for -φι.

ἔπλετο [aorist syncopated] called the *gnomic* aorist, i. 218. Translate 'is.'

481. ἀγρ-ομένησι [simple syncopated passive form from ἀγείρω], 'gathered.'

484. ἔσπετε, 'say,' 'relate.'

[The form of the word is not quite clear. It is an Epic aorist, and the stem is doubtless *σεπ-*, 'to say,' from which *ἀσπετος*, 'untold,' 455, and *θεσπέσιος*, 'divinely-spoken,' 457, are both derived. But what the *ε* is, and what is the relation of *σεπ-* to *ῥεπ-* is not clear.]

Observe the formal appeal to the Muses, before the hard task of the enumeration (occupying from 494 to 759) is entered upon.

486. *κλέος οἶον*, 'only rumour.' (Distinguish *οἶος*, 'alone,' and *οἶος*, 'such as,' and *οἶός*, 'of a sheep.')

488. As *ἄν* in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line can be taken (with very little difference of sense), in different grammatical constructions—

μυθήσομαι may be subjunctive or future ;

ὀνομήνω may be with or without the *ἄν*.

Perhaps it is simplest to take both verbs as subjunctive, and both with *ἄν*.

'I could not tell, nor mention all the host.'

490. *χάλακον*. Scanned as two syllables (synizesis).

493. [*νηῶν*, Epic genitive for *νεῶν*.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic; moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness, or as an introduction to the study of Greek geography, I will continue my notes on any points of Greek that arise, and give in addition a brief description of the position of the places.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, 494-510, are as follows:—

Hyrie, about half way between Thebes and the coast, to the east.

Aulis, on the east coast, at the narrowest part of the channel, or Euripus.

Schoinos, on east shore of lake Hylica, the smaller of the two lakes.

Scolos, south of the river Asopus, south-east of Thebes.

Eteonos, south-east of Scolus, near the Attic frontier.

Thespeia, west of Thebes, near Helicon.

Graia, lower valley of Asopus.

Mycalesos, near Aulis, to the west.

Harma, probably near Aulis, south-west.

Eilesios, probably near Plataea.

Erythrai, between Asopus and Mount Cithaeron.

Eteon, south of Asopus, farther east, opposite Tanagra.

Hylai, north of lake Hylica.

Peteon, north-east of lake Hylica.

Ocaleai, on lake Copais, near Haliartus.

Medeon, on south shore of lake Copais.

Copai, on north shore of lake Copais.

Eutresis, south-west of Thebes, toward the coast.

Thisbe, south-west of Thespia.

Coronea, west of Copais.

Haliartos, south of Copais.

Plataia, south of Thebes, under Cithaeron.

Glisas, north-east of Thebes.

Hypothebai, 'lower Thebes,' see note on 505.

Onchestos, south of Copais, near Haliartus.

Arne, near Coronea?

Midea, near Copais?

Nisa, unknown.

Anthedon, coast above Aulis.

497. *πολύκνημος*, lit. 'with many limbs or legs,' i.e. *spurs* of mountain.

498. Notice Thespiiai and Plataiai, the later forms, here appear as Thespeia and Plataia.

Graia is interesting; it is probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on Asia above, 461.

505. *Hypothebai* alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the Cadmea, had at this time apparently never been restored after its destruction by the Epigoni. The story is briefly this:—Polynices, son of Oedipus, expelled from

Thebes by Eteocles his brother, returned with six other warriors and an army ; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these Seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times it is again a flourishing city, with seven gates and Cadmea as of old.

506. 'Sacred grove of Poseidon.' A rather strange apposition to the *town* ; but probably the *ἄλσος* was the main point about the place ; cf. 592.

509. [*νέες*, irregular Epic for *νηες*] *ἐκάστη*, hiatus only apparent, 164.

511-516. The next contingent is the small kingdom of Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, *δόμῳ*.

514. *ὑπερώϊον*, 'the upper chamber' where the women slept.

516. *ἑστιχόωντο*, 92.

517-526. The Phocians. The places are as follows :—

Cyparissos, on Mount Parnassus.

Python, south of Parnassus ; later Delphi.

Crisa, on the Corinthian gulf.

Daulis, east of Parnassus, near Cephissus.

Panopeos, close to Daulis, south-east.

Anemoreia, south-east of Parnassus, east of Delphi.

Hyampolis, in north-east corner of Phocis.

Lilaia, north of Parnassus, near the source of Cephissus.

518. *Ἰφίτου*. ι long for metre.

[*υἱές*, nominative plural. There are various forms, see Introduction.]

525. *οἱ μὲν* are clearly the leaders.

526. *ἐμπλην*, 'near,' connected with *πέλας*, *πλησιον*.

527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais ; and between these mountains and the sea lived the Locrians. Their towns here named are :—

Cynos, on a promontory, north of Opus.
Opoeis (Opus), near coast; north of Copais.
Calliaros, (?) in west corner, near Thermopylae.
Besoa, (?) near Calliarus.
Scarphe, a little east of Thermopylae.
Augeia, unknown.
Tarphe, near Scarphe, south-west.
Thronion, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians, west Epicnemidians.

528-9 These two lines have been suspected: and they certainly are rather flat, with needless repetition.

γε—δος] Hiatus.

λινοθήρηξ] 'With jerkin of flax.'

530. ἐκέκαστο (from stem καδ-, of uncertain meaning), 'surpassed.' The present in use is *καίνυμαι*.

Πανῶληνας, 'all the Hellenes.' Hellas (cf. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of Peloponnese.

Ἀχαιοὺς similarly is the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrius, a little river flowing north from Mount Cnemis into the sea opposite the peak of Euboea.

535. πέρην, properly accusative, 'to the end,' 'to the far side of,' 'across;,' so here used loosely for 'opposite to.'

536-558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonised Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonised Abae, and thence passed over to Euboea. The Euboean towns are :—

Chalcis and *Eretria*, near Euripus.
Histiaia, at north end.
Cerinthos, north, towards Aegean.
Carystos and *Styra*, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in *Odyssey*.)

536. [*πνέ-οντες*, Attic *πνέ-οντες*. There is *F* lost, however, the stem being *πνυ-*, heightened *πνεF*. Perhaps *ι* takes its place.]

'Breathing forth courage' (as we say, 'Breathing defiance'). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. *Ἰστῆλαιαν*. Scanned as three long syllables, *Ἰστ-ῆαι-αν* (synizesis).

539. *ναι-ερά-ασκ-ον*, *ναί-ω*, 'dwell,' with a lengthened present stem and the inceptive termination, i. 490.

540. *ὄζος Ἄρης*, 'off-shoot of Ares,' characteristic Epic term for 'warrior.'

542. *ὀπιθεν κομόωντες*, 'with long hair behind.' As the *Ἀχαιοί* are called *κάρη κομόωντες*, we may suppose that the *Ἀβαντες* had their hair shorn in front.

Observe hiatus *θοοί—ὀπ*.

543. *ὀρεκτός*, 'outstretched' [*ὀρεγ-*; Latin, *reg-*; English, 'right,' 'reach'].

μῆλη, 'ashen spear.'

544. Observe future *ρήξειν* after 'desiring.'

Notice the spondaic line (*all* spondees) suggesting the 'tug of war,' see i. 49 and Index.

δηίων. *η* short, 415.

547. *δήμιον*, loosely, 'the abode,' 'the district,' so 828.

548. *ζείδωρος*, 'grain-giving' (*ζειά—δωρ*).

Erechtheus is called 'the son of earth,' as having sprung from the soil of Attica, whence the Athēnians boasted that they were *αὐτόχθονες*, or the aborigines of their land. Erechtheus was worshipped (compare 549) in the old temple of Athena Polias, called the Erechtheum, on the Acropolis.

549. *κάδ*, assimilated, i. 593. (*καδ-είσεν*, tmesis, from *καθίζω*). *πίων*, lit. 'fat,' i.e. 'rich' with offerings.

550. ἱλά-ονται, 'propitiate.'

The sacrifice was offered 'as the years come round,' *i.e.* was an offering of harvest-celebration, as Erechtheus' mother was *ζείδωρος ἀρούρη*.

552. [Περεῖδο, Epic genitive of Περεώς, like 'Ἀτρείδα-ο from 'Ἀτρείδα-ς.]

555. ἔριζεν, 'vied' with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses.

558. στήσε δ' ἄγων, 'led and placed (his men).' This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

ἔνα, 'where,' its old meaning.

559-580. Argolis and the adjacent parts.

The north-east part of Peloponnese is a mountainous district, with a large promontory running out south-east into the Aegæan. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenæ; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopos, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned :—

Argos, } in the valley of the Inachos.
Tiryns, }

Hermione, at the end of the promontory.

Asine, south-east of Tiryns.

Troizen and *Epidauros,* on the Saronic gulf.

Eiones ('the beaches'), unknown : probably between the two latter.

Aeigina, large island in centre of Saronic gulf.

Mases, near Hermione.

Mycenæ, at head of vale of Argos.

Corinth, at the neck of the isthmus.

Orneai, inland, in the west hills.

Araithyrie, north of Orneai, on the upper Asopos.

Sicyon, on Asopos.

Hyparesia and *Gonoessa*, small places on coast, west of Sicyon.

Pallene, on a height near the coast, in Achaia.

Aigion and *Helice*, farther west, on Achaian coast.

Aigialos ('the shore'), on the coast of Corinthian gulf.

559. *ταχιόεσσα*, 'walled,' Tiryns being remarkable for its massive walls of huge stones, built in very early times.

560. *ἐχούσας*, intransitive, 'lying.'

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειτός* (*ἀγα- κλε-*), 'very famous.'

465. Observe the form *τρίτατος*, with the same ending as the superlative.

566. *Μηκίω* | *τέος* *υῖ* | *ός*, the second foot being pronounced as two long syllables (by synizesis of *eo*.) The same occurs i. 489.

570. Corinth was splendidly situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἐπαυανήν*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.'

573. *αἰπυανήν*, 'steep,' for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice; ' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed, 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbour.—(Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νηῶν*.

578. *νέροπα*, 'bright,' flashing; 'derivation unknown.

ἐν, adverbial, 'among them.'

581-602. The geography of Laconia is easy. Two parallel ranges, Parion and Taygetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

Pharis, Sparta, and Amyclai are near, on the river, inland.

Bryseai, west of Amyclai.

Helos, Augeiai, Las, on the gulf of Laconia.

Oitylos and *Messe*, on the other sea, west of Taygetos.

Most of the places, 591-600, are unknown. *Thryon*, 'the ford of Alpheios,' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. *κητώεσσαν*, 'full of caves' is the most probable meaning, the rocks being rent in all directions with the constant earthquakes.

582. *πολυ-τρήρων-α*. *τρήρων* (from *τρε-*, 'tremble,' 'flutter'). 'A trembler' in Homer always epithet of *πελειά*, 'a dove;' so here the adjective means 'abounding in doves.'

586. *οί*, 'for him,' '*his*' brother, referring to (576) Agamemnon.

588. *προθυμήσι*, 'his forward spirit.' Observe that *ι* is long.

589. *δὲ ἔτο*, 154.

590. *δρμήματα*, etc., 356.

595. *Thamyris*, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympos.

596. 730.

597. *στεῦτο*, 'he vaunted,' a curious word, clearly from stem *στα-*, and originally used of attitude simply, 'he stood firm,' and then of confident demeanour and words. It is often used (without *ἐνχόμενος*) with simple infinitive.

εἰ περ ἄν, with opt. ; see *Language*, p. 45.

599. *πηρόν*, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. *ἐκλάσθον*, transitive aorist from stem *λαθ-*, 'made him forget.' The transitive meaning is given by the reduplication ; cf. 154.

603-614. *Arcadia*, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible

outlet. In the north-east lies the *Mount Cyllene*, and the towns lie as follows :—

Pheneus and *Stymphalos*, close under Cyllene.

Orchomenos, *Mantineia*, and *Tegea*, nearly in a line south of Cyllene.

Parrhasia, a district to south-west of Arcadia.

The towns in 606 are unknown.

604. 'The tomb of Aipyros,' an Arcadian hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. ἡγεμόεσσαν, 77.

613. [περάαν, Epic resolved assimilated form for περᾶν, and 'to cross'].

614. See for the phrase 338. 'They knew not life upon the sea.'

614-637. Elis, the district round the lower Peneios, and the islands—

Bouprasion is the plain to the north-west of Elis.

Hyrmine and *Myrsinos* are the furthest (ἐσχατῶσα) limits of this district on north-west, Hyrmine being on the sea; the 'rock of Olenos' is the northern hill range, and *Aleision* the frontier to the south.

The islands are as follows :—

Zacynthos, *Cephalenia*, *Ithace*, and the *Echinades* (off mouth of Acheloos), are obvious on a glance at the map.

Doulichion is one of the Echinades.

Samos is the north part of Cephalenia.

Neritos is the mountain in north of Ithaca.

Crocyleia and *Aegilips* are probably small islands off Ithaca.

616. ὅσσον ἐφ' . . . ἔργει, 'as far over as . . . contains;'
ἐπὶ may govern ὅσσον, or it may be adverbial.

624. Αὐγυϊάδαο, 'son of Augeias,' the famous king who owned the (Augeian) stalls, which Heracles cleansed by letting the river into them.

625. Hiatus.

626. Observe ναιω, of a place, 'to lie.'

627. ἀτάλαντος, 169.

629. ἀπενάσσατο, ἀποναί-ω. δς refers to Phyleus, who was son of Augeias.

632. εἰνοσί-φυλλον, 'shaking its leaves.' The same stem appears in the title of Earth-shaker, Ἐνοσίχθων, given to the god Poseidon.

634. Observe ε short before Ζ.

635. ἡπειρον, 'the mainland,' is conjectured to mean Leucas, which was a peninsula in Homer's time, being converted into an island by the Corinthians, who, in the seventh century, cut a canal across the isthmus. ἀντιπέραια, 'the parts over against,' is taken to mean the coast of Elis, which is probable from 626.

636. 169.

637. μιλοπάρηοι, 'red-cheeked.' μίλος was a red earth used for painting or staining the timbers of ships. Herodotus (iii. 58) tells us that in ancient times all ships were so coloured. But Homer usually calls ships μέλαιναι simply, and these red-cheeked ships are peculiar.

638-644. Aetolia, a very mountainous country north of Achaia on the Corinthian gulf. All these places lie (or lay) near the sea.

Chalcis near the mouth of Corinthian gulf.

Calydon and *Pleuron*, a little more west, and *Olenos* and *Pylene* (destroyed), probably farther west still.

610. ἀγγε-αλον, ἀγγι, 'near,' ἅλς, 'salt' sea.

641. Homer tells (*Iliad* ix. 527 sqq.) how Meleagros, son of Oeneus (king of Calydon), slew the boar which offended Artemis sent, how in a quarrel he slew his mother's brother, and how his mother cursed him. The later story of Atalanta, mingled with this old legend, is well known from Swinburne's *Atalanta in Calydon*.

643. τῷ is governed by ἐπ-έτέταλτο (ἐπι-τέλλω, 'to charge') (tmesis).

645-670. Crete and Rhodes. Starting from Mount Ida in centre of Crete, the two chief towns are *Cnosos*, north-east, and *Gortyna*, south. *Lyctos*, *Miletos*, and *Lycastos* (these two afterwards destroyed) lay east of Gortyna, *Phaistos* and *Rhybion*, near Gortyna.

In Rhodes he names the three well-known towns, *Lindos*, east, *Ialysos*, north, and *Cameiros*, west.

647. ἀργ-ινόντα (from stem ἀργ-, bright, cf. ἀργυρος 103), 'chalky.'

651. Ἐν | ναλι | φ ἀνδρεῖ | φόντη. This is the best way of scanning this line, so that φ-ανδρ- is one syllable by synizesis. Compare i. 131, 340, 540; ii. 225.

654. ἀγέρωχος, derivation unknown, 'mighty warriors.'

655. διὰ with κοσμηθέντες. τρίχα, adverb (like δίχα), 'into three companies,' 'threefold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. αἰζηός (derivation unknown), 'youth.'

664. Cf. 540.

667. [ἔξεν, Epic aor., ἔκω, 'come;'; cf. i. 428.]

668. τριχθα, same as τρίχα, 655.

φκηθεν, 'they were settled' (observe the hiatus: the F has vanished, else it would be εοίκηθεν).

καταφυλαδόν, 'by tribes;'; for -δόν see 89.

669. ἐκ Διός. In prose they said ὑπὸ Διός, 'by Zeus.' In poetry this was varied with ἐκ and ἀπό.

671-680. The Sporades, or islands south-east of Aegaeon. They lie thus:—

Syme, } north-west of Rhodes.
Nisyros, }

Carpathos and Casos, south-west of Rhodes.

Cos, north of Rhodes.

Calydnai, probably small islands near Cos.

672. Observe the fit names of Nireus' parents: 'Αγλατα, 'splendour;'; and Χάροπος, 'bright-faced.'

675. ἀλαπαδνός, 'weak.'

676. Carpathos gets changed into Crap.; cf. θράσος, θάρσος, κράτος, καρτερός. So in English, local dialects change curds into cruds, Birmingham to Brummagem.

681-759. There remains the district from the Maliac gulf to Mount Olympos. This Homer calls the Pelasgic Argos, cor-

responding broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaia Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows:—

Alos and *Alope* (682), on north coast of Maliac gulf.

Trachis, near Thermopylae.

(695.) *Phylace*, near upper Enipeus, in Phthiotis.

Pyrasos, on Pagasaeon gulf.

Iton, more inland, near Mount Othrys.

Antron, opposite north end of Euboea.

Pteleon, north of Antron.

(711.) *Pherai*, near Lake Boibe, between Thessaly and Magnesia.

Glaphyre and *Iolcos*, near head of Pagasaeon gulf.

(716.) *Methone*, *Thaumacie*, *Meliboia*, and *Olizon*, in Magnesian Peninsula.

(729.) *Tricca*, *Ithone*, and *Oichalia*, under Mount Pindus, in west of Thessaly.

(734.) *Ormenion*, in Magnesia again, near head of Pagasaeon gulf.

Hyperia and *Asterion*, not known, but clearly in that neighbourhood.

Titanos is a mountain projecting into north-west end of the Pagasaeon gulf.

(738.) *Argissa*, on Peneios, about centre of Thessaly.

Gyrtone, also on Peneios, nearer its mouth. *Orthe* is here too.

Elone and *Oloosson* are north of Peneios in the Perrhoe-bian country.

(748.) *Cyphos*, on border of Macedonia.

Enienes, were later on the Spercheios; but they must have been farther north now.

Dodona, the seat of the famous oracle, in Epirus. The Perrhoebians must have spread west of Thessaly.

Titaresios explains itself, and the *Magnesians* we have already dealt with.

683. The Myrmidons were the followers strictly of Achilles.

686. ἐμνώ-οντο, μνώ-ομαι (stem μνα-), 'to remember ;' 'to remember war,' primitive phrase for 'to engage.'

687. ὅστις . . . ἡγήσαιο. The mood is really deliberative. See *Language*, 13.

ἐπὶ στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.'

ἡγέομαι governs dative, because it is strictly 'to lead the way for.'

688. For genitive κούρης see i. 68.

690. Lyrnessos, in Mysia (in Asia Minor), near the head of the Adramyttian gulf.

691. Thebes ; see i. 366.

ἐξελετο, 'chose out' of the spoil. In i. 162, 299, etc., he says, 'The sons of the Greeks gave her to him,' A 'choice gift' for the general was called ἐξάλρετον.

692. καὶδ for κατὰ, i. 593, and Index, 'Assimilated consonant.'

ἐγχεσιμῶρους. The second half of this word very doubtful : perhaps MAR, 'shine,' and so 'shining with the spear.' Anyhow it will mean 'bold fighters.'

696. τέμενος (τεμ-, 'cut'), properly the sacred enclosure of a god ; here the whole land of Pyrasos is called 'the holy land of Demeter.'

697. λεχε-πολὴν (from λεγ-, 'lay,' ποιὰ, 'grass'), 'grassy,' 'with grassy floor.'

699. ἔχεν κάτα (κατεῖχεν), 'held him ;' see 39.

700. ἀμφιδρυφής (δρυφ-, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. οὐδὲ μὲν οὐδὲ οἱ, 'nor indeed even they' (in Attic it would be οὐδὲ μὴν οὐδέ), so γε μὲν for γε μὴν, 'however ;' πόθειον, 'mourned,' 'longed for.'

707. ὀπλότερος, 'younger ;' doubtful origin ; no positive.

707. πρότερος, 'elder.'

709. [δέομαι, Epic bye-form of δέομαι, probably originally
'αι.]

711. [παρά, Epic form of παρά.]

715. Alcestis, famous in the tale of her dying for Admetos. The story is best known in the beautiful tragedy of Euripides.

720. ἐμβέβασαν (strong pluperfect, from -βαίνω), 'were on board.'

ἰφί (from ἰς = *vis*, 'strength ;' for -φί, see 363, 480), 'mightily.'

Infinitive μάχεσθαι is consecutive, 'so as to.'

722. ἡγαθέη [Epic, heightened for ἀγαθός, cf. 77], 'good,' 'rich ;' or (less likely) for ἀγα- (very), θεῖος (divine), as Liddell and Scott, after Buttmann.

723. 'Sick with the evil sore from the baneful watersnake.'

ὀλοό-φρων (ὀλ-, 'destroy,' φρον-, 'devise'), 'bent on slaying.'

ὑδρος, for the later ὕδρα, 'hydra.' The genitive is *origin*.

724. τάχα δὲ μνήσεσθαι ἔμελλον, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories), he was fetched from Lemnos in the tenth year of the war.

It is noticeable that the event which ἔμελλον seems to point to is not mentioned in the *Iliad*.

726. 703.

729. κλωμακόεσσαν, 'craggy,' 'rocky.'

731. Ἀσκληπιοῦ. Observe the ι long, for the metre.

732. ἰητήρ, 'a healer' (ἰάομαι).

741. For Peirithoos and the Centaurs, see note on i. 268.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαχνήαι, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αἰθόλκισσι, near Pindos.

751. ἔργα, 'tilled land,' 'fields.'

752. [πρῶται, other form of ἰημι, though the first person ἴω is not found.]

753. No doubt the Titaresios discolours the Peneios ; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath

(of the gods),’ because the gods swore by the Styx (δοτε μέγιστος ὄρκος δεινότητος τε πέλει μακάρεσσι θεοῖσι, xv. 38).

757. εἰνοσίφυλλον, 632.

758. Observe the sound, Πρόθοος θοός.

761. ὄχα, ‘far’ the best. Derivation uncertain.

764. ὀρνίθας ὄς. The αs is long, because of the lost letter before ὤs. See *Language*, 17.

765. δ-τριχας ο-ι-έτε-ας, ‘of one hair, of one age’ (the δ- being a relic of stem SA, ‘with’).

σταφύλη, properly ‘a bunch of grapes,’ then, from similarity of shape, ‘a plummet.’ So here ‘equal over the back with a plummet,’ literally, i.e. exactly of the same height.

766. Apollo served as herdsman to Admetos (φηρητιᾶδης, 763), and so in Pereia (Thessaly) he reared these mares.

767. φόβον Ἄρης, ‘the rout of Ares;’ φόβος being ‘flight’ rather than ‘fear’ in Homer.

773. ῥηγμῖν, ‘beach’ (ῥηγ-, ‘break;’ cf. ἀκτῆ).

774. δίσκος, ‘quoit;’ it was a round flat stone or iron, with a thong through a hole in the middle.

αἰγανέη (derivation doubtful), ‘spear’ for hunting.

776. λωτός, ‘clover’ (or something like it). It must be distinguished from the famous African lotus (cf. Lotus-Eaters), and from the Egyptian lotus or water-lily.

ἀλεό-θρεπτον, ‘reared in the swamps.’

σάλινον, ‘parsley’ (or some low thick plant of that appearance).

777. The ἀνακτες are the minor chiefs under Achilles, who ‘regret their leader and wander to and fro, and fight not.’

780. οἱ δ’ are the other Greeks, now marshalled to the battle.

νέμονται, etc., ‘as if the earth were to be devoured.’ νέμεσθαι is ‘to graze,’ and this is here the passive of the same sense.

781. Διῖ, with ι long before the lost letter of ὤs.

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi, whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem θυ-, ‘to smoke,’ τυφῶς being actually ‘a hurricane.’ The fire-breathing monster is buried (volcano), and occasionally moves and

rumbles uneasily (earthquake), and Zeus lashes 'the earth about him' with lightning. Later stories made him a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil has 'Inarime' by mistake.

782. *ὅτε ἰμάσση*, 'when he lashes' (subjunctive indefinite without *ἄν*, see *Language*, 13). Notice the splendidly imaginative description of the storm and lightning.

785. *διέπρησσον πέδιλο*. *πράσσω*, properly to 'work,' 'be active at,' 'accomplish;' so here intransitive, 'sped across the plain.'

786. [*ὠκία*, Epic for *ὠκεία*.]

791. *εἶσατο* (stem *εἶδ-*, 'look'), 'she likened herself.'

794. *δέγμενος*, 137.

ναῦφιν, here genitive, 363.

ἀφορμηθεῖν, 'should start,' the *ὅπποτε* being practically equivalent to 'until.'

795. *ἰσχυμένη*. 22.

προσέφη must be read here, for *μετέφη* (which the MSS. give) governs the dative and *μιν* is accusative.

796. *ἄκριτοι*, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.'

797. *ἐπ' εἰρήνης*, 'in time of peace;' a regular use of *ἐπ'* with genitive.

ἀλίσστος, 'irresistible' (*λίσσμαι*, 'to bend').

800. *ψαμάθοισι* (stem *ψα-*, 'rub'), 'sand.'

801. *πέδιλο*, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in 785 is this, though that may be due to *διά*.

804. *πολυσπερής*, 'wide-spread' (*σπερ-*, stem of *σπείρω*, 'sow;' cf. *sparge*, etc.)

The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. *ἐπὶ τεύχεα*, 'to get their arms.'

810. *ὄρυμαγδός*, 'uproar.'

811. *πόλιος*. The last two syllables coalesce into one (synizesis), and so it is long.

κολ-ώνη, 'mound.' (The notion of the stem κολ- is something 'standing up ;' cf. *collis*, *culmen*, *columna*, *culmus*, etc.)

812. περιδρομος ἐνθα καὶ ἐνθα, 'clear on this side and on that.'

813. Βατίαια (βάτος, 'bramble'), 'the thicket-hill,' apparently being left uncared for, so that the thorns grew on it.

814. πολυσκάρθμοιο (σκαρ-, 'leap'), 'nimble.'

For the notion of the different language of gods and men, see i. 403.

816-843. THE TROJANS.—We have Τρῶες proper, who lived in Troy ; Δαρδάνιοι, who lived in the district of Dardania, near the lower end of the Hellespont ; Ζελεα, north-east of Ida range, near Propontis. The four places in 828-9, which were in the north of the Troad, near Lampsacus:—Arisbe, Percote, Sestos, and Abydos, are all on the Hellespont, near together (Sestos on north side) ; Practios, a river flowing into Hellespont above Abydos. —

816. κορυθ-αίολος (κόρυς, 'helmet,' αἰολος, 'quick-moving,' 'glancing,' used of various things, snakes, armour, wasps, horse-hoofs, etc.), a permanent epithet ; cf. 408, and *Introduction*, p. 21.

818. μεμαότες ἐγχέησι, 'eager to ply their spears,' dative instr.

μέμαα (from stem μα-, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of α is according to convenience ; we find μεμᾶωτες and μεμᾶοτες.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νεῖατον [Epic superlative from νεῖος = νέος], originally 'newest,' so 'latest' (cf. *novissimus*) or 'furthest,' as here. He is speaking of the northernmost end of Ida.

(Observe ε short before Ζ).

827. φ καὶ . . . ἴδωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὗς, possessive 'his ;' for the original form, see i. 307. The ε is lengthened before the digamma, much as it is before liquids. (See *Index*, 'Liquids.')

(For εα-σκ-ε, see i. 490).

833. φθισήνωρ, 'man-slaying,' constant epithet of war.

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. -θεν. The suffix means 'from.'

839. The Selleis was a little river from the hills to the Hellespont.

840. Πελασγῶν. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which it would not be proper to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcidice, and says they came from Tuscany, and inhabited Lemnos and *Athens* once. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek.

ἐγχεσι-μῶρων, 692.

841. ναιετάασκον, 539.

844-877. THE ALLIES.—*Thracians* (144); *Ciconians* (846), on the coast of Thrace, west of Hebros; *Paeonians* (848), far away in hills of Macedonia, on the upper Axios (849) which flows into the Thermaic gulf; *Paphlagonians* (851), on the Euxine. [The *Parthenios* (854) is a river dividing Paphlagonia from Bithynia, and the places all lie not far from each other on the coast.] *Halizonians* (856), unknown, probably east further; *Mysians* (858) and *Phrygians* (862), in the north-west of Asia Minor; *Maeonians* (863), on the upper Hermus in Lydia, and the *Carians* (867) and *Lycians*, on the south and south-west coast.

845. ἀνά-ρροος ('very' flowing), 'swift.'

ἔργει, 'keeps,' 'contains.' ἐ- added at beginning, as in ἔσας, εἰκοσι, ἐέλδωρ.

848. ἀγκυλότοξος (ἀγκ-, 'bend,' τόξον, 'bow').

850. -κίδναμαι, 'to spread' (stem σκεδ- 'scatter,' σ lost, as so often before consonant).

851. Πυλαιμένεος λάσιον κῆρ. A strange expression, lit. 'the shaggy heart of Pylaemenes,' i.e. the rough-hearted, strong-hearted Pylaemenes. For 'shaggy,' see i. 189. Such expressions as 'the might of men,' i. 387, 'the strength of Heracles,' v. 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These Ἐνετοί later settled on the north of the Adriatic, and became the Veneti (Venice). Their country here produced 'wild mules' it seems, (ἡμί-ονος, 'half-ass,' being the Greek for a 'mule').

858. οἰωνιστής (οἰωνός 'bird'), 'augur.'

859. ἐρύσσατο. ἐρύομαι, 'to draw to one's-self,' so 'to protect;' then by a sharp (though natural) transition, 'to guard against,' 'ward off.'

Compare 'Sed non augurio potuit depellere pestem,' Verg. *Aen.* ix. 328.

861. καταῖω (derivation unknown), 'to destroy.'

862. Ἀσκανίης, lake (and city) in Bithynia, not far from Propontis.

The son of Aeneas in Vergil is hence called Ascanius.

866. Τμώλῳ, a high mountain near the Hermus.

867. Observe that ἡγέομαι means both 'to lead (intransitive) for' (dative), and 'to be leader of' genitive, the latter construction being like ἀρχειν.

βαρβαροφώνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. ἀκριτόφυλλος, 'of countless leaves' (lit. 'undistinguished').

869. Μαίανδρος, the Carian river; whence the English word 'to meander.'

872. δς, 'he,' Nastes, as the sense requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative. Our English relative 'that' is still used both relatively and demonstratively.

ἦθτε κούρη. Observe the true Greek contempt for finery in war, as effeminate, a feeling which the Persian wars brought into great prominence.

873. ἐπήρκεσε, in its original sense (αρκ- = Latin *arc-*), 'ward off.'

875. ἐκόμισσε, 'carried off.'

877. Ξάνθου, one of the famous rivers of the Troad.

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